

5

SOME  
**POPISH ERRORS,**  
unadvisedly embraced,  
and pursued by our  
**ANTICOMMUNION MINISTERS.**

Wherein is Discovered  
**The dangerous effects of their**  
*discontinuing the Frequent publick Administration of the Lords Supper; the Popish Errors whereon it is bottomed; perswading the frequent Celebration of it, to all Visible Church-members, with their Free-admission thereunto; and prescribing some legal Regal Remedies to redress these Sacrilegious detaining of it from the people, where their Ministers are obstinate.*

With a  
**New discovery of some Romish Emmissaries,**  
**QUAKERS.**

By *William Pryme of Swainswick Esquire, a Benchor of Lincoln Inne.*

John 10. 10. *The Thief cometh not but for to steal, and to kill, and to destroy.*

Chrysost. in Mat. Hom. 49. *Ex istis verâ Ecclesiâ frequentibus exunt Seductores. Propter ea nec ipsis omnino credendum est, nisi ea dicant, vel faciant, quæ convenientia sint Scripturis.*

August. contra Faustum Manich. l. 19. c. 10. *In nullum notum Religionis, seu verum, seu falsum, coagulari homines possunt, nisi aliquo Sacramentorum visibilium consortio colligentur.*

LONDON, Printed for the Author, and are to be sold by  
Edward Thomas at his Shop at the signe of the Adam  
and Eve in Little-Britain, 1658.

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BOBISHN FRYOR

*Agardhius v. alviger*

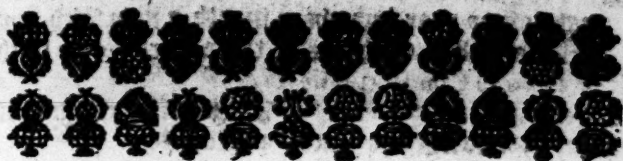
of the effects of the

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

OFFICE OF THE ATTORNEY GENERAL







*A New Discovery of some Romish  
Emissaries, Quakers and others; aslike-  
wise of Popish Errors, Practices late-  
ly embraced, pursued; avowed by  
some Zealots, and Grand Deformers, in  
secluding their Parishioners sundry  
years from the Holy Communion of  
the Lords Supper, &c.*

**H**e sad Complaint of old, to and of  
Constantius the Arrian Emperour,  
(who [a] made his exorbitant Will, the [a] Athanas-  
only Law, and used this Papal Speech us epist. ad so-  
to Paulinus, and other Orthodox Bi- litariam vitam  
shops convented before him, for refu- agentes. See  
sing to communicate with the Arrians upon his command, Dr. Bilson his  
as being against the Ecclesiastical Canons: *At quod ego* True Difference  
*uolo pro Canone sit: Ita me loquentem* Syria Episcopi sian subjecti-  
sustinent; aut ergo obtemperate, Ant vos quoque ex- on, and un-  
les effote) made by St. Hilarie concerning the fre- christian rebel-  
quent changes of the Christian Faith, and multitudes of lion. part 2. p.  
Religions under his arbitrary Tyrannical Government, 182, 183.  
viz. [b] Faith is come now, rather to depend upon the [b] Hilarius  
Time, than on the Gospel. Our State is dangerous and mi- ad Constanti-  
serable, that we have now as many faiths as idols, um. l. 3.  
and as many Doctrines as manners, while Faiths  
are

[c] *Hilarius*,  
l. i. *Contra*  
*Constantium*.

are so written as we list, or so understood as we will. **We** make every year, and every month, a new faith, and still we seek a faith, as if there were yet no faith.

[c] *This* O *Constantius* would I saw know of thee, what faith at length thou believest? **Thou** hast changed so often, that now I know not thy faith. That is, harmed to thee which us thro fellow unskilfull builders, ever disliking their own doings, that thou still pullest down that thou art still setting up. **Thou** subvertest the old with new; and the new thou rentest in sunder with a newer correction; and that which was once corrected, thou condemnest with a second correction. O thou wicked one, *What a mockery dost thou make of the Church, &c?* May now be the dolorous just complaint of every sincere *English Christian*, touching the manifold changes of Faiths, the multiplicities of Religions in our *Vertiginous*, unstable, arbitrary and Tyrannical Age; wherein too many of all Degrees, make their own exorbitant lawless wills, the only Laws, Canons by which they act; making Faith to depend rather upon their pleasures (yea worldly designs) than on the Gospel; setting up of late years amongst us as many Faiths as Wills, as many Doctrins, opinions, as we have Manners, Sects; coining, venting, professing, what *New Faiths* they list, and understanding our ancient Creeds as they please to interpret them; new-making, or at least imbracing a new Faith every year, if not almost every month; running from one New Sect, Faith, Opinion to another, still seeking after the newest Faith, as if they had quite lost the old; changing so often, that none know of what Faith or Sect they are; being one month *Presbyterians*, the next *Independents*, the 3d. *Anabaptists*, the 4th. *Quakers*, the 5th. *Ranters*, the 6th. *Seekers*, the 7th. *Arrians*, *Anti-Trinitarians*; the 8th. *Socinians*, the 9th. *Arminians*, the 10th. *Antinomians*, the 11th. *Antiscripturists*; & the 12. professed *Atheists*. Subverting their old Church, Religion, Faith, Sect, with

with a New one; that New, with a Newer, that Newer, with the Newest and last broached, (as our Fashion-mongers change the shape of their garments) till they have utterly lost all Faith, Piety, Religion, Conscience; and made the Church of Christ a meer Mockery; yea Christ himself, a Fable.

Neither are they lesse giddy or unstable in their State-Mutations than in their Ecclesiastical or Religious, still changing from one misshapen New-Model to another; so as what [d] *Alianus* records of the fickle-pated sedicious *Athenians* (the first inventors of New State Governments) is as really verified of these English Innovators. *Athenienses omnino ad commutandos Republica Status erant versatiles, & omnium propensissimi ad vicissitudines, &c.* In which respect Sr. James his character of a double-minded man, unstable in all his ways, is now become their proper Motto; unless they like [f] St. Judas better: These be spots in your Feasts of Charity, feeding themselves without fear: Clouds they are without water, carried about with winds: Trees, whose fruit withereth, without fruit, made dead, plucked up by the roots: Raging waves of the Sea, foaming out their own shame: Wandring Stars, to whom is reserved the blackness of darkness for ever: Murmurers, complainers; walking after their own lusts, &c. These be they who separate themselves, sensual, having not the Spirit; though they proclaim themselves, the only Saints having the Spirit; which I grant most true, if meant of [g] the Spirit of Error; or that [h] Spirit of perverseness, or giddiness, the Lord mingled in the midst of Egypt, and the Princes of Loam, which caused Egypt, (and now England) to erre in every work thereof, as a drunken man staggereth in his vomit.

That subtle Romish seducing Emissaries, Jesuites, Franciscans, Popish Priests, Friars of all sorts, disguised under the Vizards of Independents, Anabaptists, Dippers, Quakers, Ramers, Seekers, Soldiers, Factors, Merchants,

[i] 1 Iacobi c.  
1, 2. 3 Iac. c. 1.

[k] Mat. 12. 25.  
26. Gal. 5. 15.

[l] In my co-  
zens his Coe-  
ning Devoti-  
ons, Quench-  
cole, The Po-  
pish Royal Fa-  
vorite, Romes  
Master-piece.  
Hidden works  
of Darkness  
brought to pub-  
like Light. Can-  
terburies Doom.  
Speech in Par-  
liament. M:-  
mento: A Gos-  
pel plea. Ius  
Patronatus,  
Epistle to a  
Seasonable Le-  
gal Vindicati-  
on, &c. A New  
Discovery of  
Free-State Ty-  
ranny: The  
Quakers un-  
masked.

[m] See Dr.  
John White his  
way to the True  
Church, and  
Preface before  
it: & My  
Quakers un-  
masked.

Artificers, and mechanick Professions of all sorts, have  
been the principal Instruments to intuse this Spirit of  
Giddinesse into our intoxicated besotted English brains; the  
original Plotters, Broachers, Fomentors, Propagators of all  
the deplorable Warrs, Divisions, Errors, Sects, Heresies,  
Blasphemies, New Faiths, Changes of Government, which  
have of late years miserably rent both our Nations,  
Churches, Kingdoms, (heretofore [i] happily united in  
Christian Amity, Unity, under one Hereditary Sovereign)  
into diverse incoherent pieces, Schisms, Factions, Chur-  
ches, irreconcilably divided from and against each o-  
ther (threatning [k] our inevitable speedy ruine, with-  
out Gods infinite, reconciling, reuniting Mercy, be-  
yond all human probabilities) I have at large demon-  
strated by irrefragable Evidences formerly published  
in [l] sundry printed Pieces: to which I shall adde some  
other Fresh Evidences, to open the cloied eyes, awa-  
ken the Drowfie Spirits of our insatuated, stupid English  
Nation, and reclaim them (if possible) from those ways  
of desolation, in which they run on headlong, without  
deliberation, discretion, fear or wit.

1. It is worth our special observation, that in [m]  
Lancashire and those other Northern parts, where Popish  
Priests, Friers, Recusants formerly most abounded, there  
our last, newest, up-start Sect of Quakers first sprung up,  
and now most of all abound; sending out their Popish Ro-  
mish Emissaries thence into all other parts of the  
Realm, to seduce the people, and openly to revile,  
traduce, affront, disturb our Ministers in their Chur-  
ches, Pulpits, Houses; in going to, returning from their  
Churches, and in the open streets, in a more insolent  
manner, and with greater impunity, than ever the  
Popish Priests, Friers, or Papists in those parts, affirmed,  
reviled, disturbed them heretofore, when they were most  
countenanced or connived at by our late Kings, or their  
Officers; being encouraged thereunto by many in grea-  
test Authority in those parts, of which I have seen late  
sad

sad complaints in *Letters of Ministers* thus insufferably abused, disturbed daily by them, to their great vexation; not only against [u] the late Statute of 1 *Marie*, c. 3. but the ancient Fundamental Laws of England before the Conquest, [o] presented to William the Conqueror himself upon Oath, by the famous Grand Erquest of 12 of the principal men chosen out of every County, and ratified by him in Parliament in the 4th. year of his reign; providing for the peace and quiet of the Ministers and people too, against all oppressions and disturbances, both in their going to continuance in, and returning from their Churches, or Synods, (as well as to our Parliaments, and other Courts of Justice) still in full Legal vigour; by which, all such disturbers may, and ought to be fined, imprisoned upon conviction, according to the quality of their offences, as well as [p] other disturbers, infringers of the public Peace, and bound both to the Peace and good behaviour for the future, ere released, with sufficient sureties.

2ly. It is remarkable, that these *New Quakers* were sent from those Northern Counties, into other quarters of the Kingdom, two by two, at first; no doubt by the direction of their Popish Provincial, just as the *Franciscan Friars* are sent out by their Provincial. In the [q] years 1638, 1639, and 1640. there were sundry *Franciscans*, with whole swarms of *Jesuits*, *Benedictins*, and other *Friars* sent from foreign parts, into England, Scotland, Ireland, Virginia, St. Christophers, and other English Plantations, to reduce the people back to Rome, towards which we were then running post. The Original Instruments of some of their Missions, with sundry of their Letters, Papers under their own hands and seals, relating their intentions, proceedings, (seised in the Capucins Cell, adjoining to the late Queens Chappel at Somerset-house, and in Mary-land, (by a Sea-Captain my Client) where the *Jesuits* erected a New Colledge and Society, the whole History whereof, and of their proceedings in those parts, was comprised in their Letters)

Gods

[u] See Lam. berf. 195 333.  
416. Dalton, p. 124, 119. Complaint Justice, p. 223.  
[o] Hoveden Annalium pars posterior p. 601, 602. Lambardi Archæion. Spelmani Concil. p. 619, 620, See 8 H. 6. c. 1. Stat. Ball. Parl. 120.  
[p] See Dalton's Justice of Peace, c. 38.

[q] See My Royal Popish Romes Master-piece. Hidden works of Darkness brought to publick Light.  
Doom.



[r] My Speech  
in Parl. Me-  
mento; Epistle  
to my Ius Pa-  
ronatus; And  
Historical Le-  
gal Indication.  
[s] See a New  
Discovery of  
Free-State Ty-  
ranny.

[t] See the  
Beacons fired.

[u] A collecti-  
on of all Pub-  
like Ordinances  
p. 424, 425.

Gods providence brought into my hands, when they  
and their seduced instruments were most busie in re-  
forming, new-modelling our Church, Religion, Parlia-  
ments, Realms, Government, after the prescribed patterns  
of Robert Parsons the Jesuit, Thomas Campanella the  
Frier, and Richelieu the French Cardinal; as I have  
[r] elsewhere demonstrated beyond contradiction. The  
chiefest of these Instruments, Letters, Papers (of great  
concernment to our Church, State, Religion) I inren-  
ded long since to have published; But [s] Jo. Bradshaw  
and his Whitehall Associats (out of their transcendent  
zeal to our Religion and Republike) in the end of June,  
1650, by special warrants directed to Soldiers, plundered  
me of those, & all my other Papers, Letters, Writings,  
Records in my Study at Lincolns Inne, and at Swains-  
wicke, which they could seise on; and then shut me up  
close Prisoner under strictest armed Guards, in 3. remote  
Castles, near 3. whole years, without any particular cause  
then or since expressed, or the least hearing or examination  
of me, only to hinder my Discoveries and publications of this  
Nature; whiles these Romish Emissaries, in the mean  
time, wandred freely up and down throughout our Domini-  
ons without restraint, [r] published many thousands of Po-  
pish, heretical, blasphemous New Books; and some of them  
were Soldiers in pay in their very Guards; no doubt to  
help extirpate Popery, Superstition, Heresie, Schism, and  
for the Preservation, Defence, and Reformation of the  
Protestant Religion, the preservation of the Rights and Pri-  
viledges of Parliament, the Liberties of the Kingdom, the  
Honour, Happinesse, Defence and Preservation of the  
Kings Majesty and his Posterity, according to the [u]  
Tenor of the Solemn League and Covenant, the quite con-  
trary way; and promoting their New Engagement, dia-  
metrically repugnant thereunto. Yet, notwithstanding  
all their diligent Searches, by Gods providence,  
they left one of those Original Popish Admissions in  
Parchment, under Seal, undiscovered, (which I lately  
found



found in my Study at *Lincolns Inne* whereby two *Franciscans* were sent by their *Provincial of Britain*, in the year 1639. to *St. Christophers*, and other *Western Islands* where we had plantations; who ended their progress at *Somerset-house*, (where this Instrument was sealed;) which becaule it may give some light towards the Discovery of our *Quakers Missions* in like manner two by two, I shall here print *verbatim* out of the *Original* in my custody; seen by many of my Friends.

Admodum Venerabili Patri \* F: *Hugoni Ancenisienfi*,  
Ordinis Fratrum Minorum, *Sancti Francisci Capuci-*  
*norum*, Sacerdoti. \* F: *Raphael Nannetensis* ejusdem  
Ordinis, et *In Provincia Bytannia Provincia-*  
*lis*, licet immeritus, Salutem, In eo qui est vera  
Salus.

\* Fratri.

\* Frater,

Cum divino incensus amore, et animarum Salutis sollicitudine pulsus, ex hac nostra *Bytannia Provincia* ad *Insulas Occidentales* per longa maris periculis vela facturus, ut illius regionis populos in umbra mortis sedentes, in lucem veritatis Christianæ omni cum studio adducere valeas; Nobisque ex regulæ *Seraphyci Patris Francisci* præscripto incumbat, de mittendorum idopietate judicare, et à sancta Sede sit Nobis concessum, quos ad tale Apostolicum munus obeundum dignos censuerimus, illuc dirigere. Te, cujus Pietas et fervor animi animarumque Zelus Nobis innotuit, ad id munus, cum salutaris obedientiæ merito et RR. PP. Definitorum applausu, ad *Insulam Sancti Christophori, Martiniam*, aut aliam *Insulam Occidentalem*; Ibiq; commorandi, si opus fuerit, Confessiones excipiendi, ceteraque tui muneris Apostolici Officia exercendi; donec per Nos vel Successorem nostrum tibi aliter innotuerit; *Una cum V. P. F. Epiphazio Alencianensi*, in nomine Domini mittimus et

deputamus. Ut autem dignè quantum fieri poterit in  
tàm celebri Missione peragenda te geras, omnibus fa-  
cultatibus per nostra Privilegia concessis, gaudere atq;  
uti, in quantum se extendit nostra authoritas, libenter  
tibi concedimus. Monentes te, ut cum omni studio,  
vigilantia, zelo, alacritate ac fidei fiducia, nec minus  
Pietate, ac cum proximis Evangelica conversatione,  
quàm doctrina, instanter ad hoc eximium, Deoque, te  
*Seraphyco Patri nostro Francisco* acceptum opus te accir-  
gas. Rogamus autem omnes Christi fideles, ad quos in  
Itinere te divertere contigerit, aut quorum auxilio,  
consilio et favore indigueris, ut te tanquam unum obe-  
dientiae filium cum omni Charitate recipiant; fidem  
facientes omnibus presentes Literas inspecturis, de  
tua in fide constantia, doctrina puritate, necnon Reli-  
giosa vitæ immaculata observantia. Vade igitur in  
pace, Denique pro Nobis deprecare. Datum in  
*Conveniu nostro Nannetensi* die septimo Novembris  
Anni 1639.

*F. Raphael Provincialis.*

*Imt.*

The Seal affixed to these Letters Missives is Orally  
near 3. Inches in compasse, having St. Francis and a-  
nother Friers Portraictures cut in it, standing over a-  
gainst each other, with a Book held up between them  
in their hands, and the holy Ghost, in form of a Dove,  
standing upon it, with his wings spread abroad over it  
and them, and a Coat of Arms at their Feet, with this  
Inscription in Capital Letters round about the Seal,  
**Dignum Pro. F. F. in Caput Provinc. Bittan. H.**

Those who will diligently compare these Letters  
Missives with our Quakers Missions and Practices, may  
doubtlesse discern A Franciscan Provincial, and Fran-  
ciscan Friers, to be the principal original Contrivers,  
Directors of, and activest instruments in their late  
Missions two by two into all our Dominions, so distract,  
seduce

seduce the people with their *Franciscan Tenets* or *Evangelical Perfection*, &c. their *Franciscan* coarse habits, *Haireloth*, *Fasts*, *Mortifications*, *Revelations* *Practices*, railings against our *Ministers Persons*, *Callings*, *Doctrines*, *Tithes*, &c. which I have [x] elsewhere more largely detected, and [y] others inserted on in print, to whom I remit the Reader for fuller information. [x] My Quakersum. f. 10. Edit. 2. [y] The Newcastle Ministers, Mr. Farmer, Mr. Baxter, and others.

And to this relation of a Gentleman lately arrived at *Bristol* from *Marcelles* in *France*, whose name is *Mr. Charles Chester*: who informed some persons of credit in *Bristol*, (from whose mouths I had it) "That at his being at *Marcelles*, there came thither two *Franciscan Capuchin Friars* in their habits, who begged some relief from him and other *English* there, pretending they were *Englishmen*, newly come forth of *England*, and travelling towards *Rome* upon some occasions: whom he entertained with good *English* beer (a rarity in those parts) when they were a little warmed with it, they began to discourse more freely with him upon his demands, how long, and in what parts they had been in *England*, and what persons they knew there? They answered, that they had been in *England* some years space, and particularly in *London* and *Bristol*; that they were very well acquainted with sundry particular persons in both places, whom they named to him (some whereof are the principal Male and Female Quakers in *Bristol*, whose names I forbear) that they went there under the name of *North-County men* (as the Ringleaders of the Quakers all doe) but in truth they were *Irish-men* born; and when they had dispatched their business at *Rome*, intended to return shortly into *England* again. And upon his first relation he added; That himself saw and heard them speak to the Quakers at the *Red Lodge* in *Bristol*; at one of their meetings there.

If we add to this relation, that passage in *Thomas*

*Campanella. De Monarchia Hispanica, cap. 25. (De Anglia, Scotia, & Hibernia, how to reduce them under the Spaniard and Pope, by reducing them from Kingdoms Hereditary, into an Elective Kingdom, or into the form of a Commonwealth, &c.)* Where he thus writes of Ireland. p. 207. *Quod in Regno illo, seu Insula, Catholicici maxime monachi ordinis S. Francisci summo opere deamur, &c.* Comparing it with the late monstrous increase of Jesuits, but especially of these Friars and Monks in Ireland, before the wars there brake forth, in which they were most active, as I have elsewhere discovered in folio by undeniable evidences, to which I refer the Reader: And then compare them with the late extraordinary growth of Anabaptists and Quakers throughout Ireland, who have overspread that kingdom since the wars there ended, by means of those Jesuits, & Franciscan Capucin Friars, who turn disguised Anabaptists and Quakers to undermine our Church, Religion, Ministers, and seduce the people under these disguises, with more freedom, safety, countenance, successe, than ever they did formerly by any other Policies, or the open profession of Popery; we may doubleesse conclude, that they are the original creators, the principal Ring-leaders, Fomentors of these encreasing New Sects throughout our Dominions; as Ramsy the Scottish Jesuite (under the mask of a Converted Jew) confessed in his considerable Examination taken at New-castle, printed 1653. p. 4, 5, 11, 12, 13. and Mr. Edwards in the third part of his *Gangrena*, p. 99. Yea, O. Cromwell himself (a witness beyond all exception) in his printed *Speech in the Painted Chamber* (before the last Assembly there) Sept. 4. 1654. p. 16, 27. have published to the whole world.

To put this out of further question; I shall here unto subjoyn one late discovery of an Irish Franciscan Friar, and Missionary of the Pope, now in Prison at Bristol, which I shall more at large insift on, and desire all cordial

\* Hidden  
works of darkness  
brought to  
publike light,  
p. 93. 100, 101,  
to 214. 218, 10  
252.

dial well-wishers to the *Protestant Religion*, and their Native Country, to take special notice of.

On the 20 of *November* last 1655. the Mayor of *Bristol* examining a *Malefactor* there brought before him, was informed by a by-stander, that there was one walking over against them, whom he saw in this Malefactors company, and seemed to him a *suspicious* person. Whereupon an Officer was sent to bring him to the Mayor; Giving no good account what he was, or whence he came, he was thereupon ordered to be further examined and searched. Upon which he feigned a present necessity to ease Nature, and withdrawing himself for that end to an House of Office, the Officers attending him, imagining it was but an *excuse*, to convey away some things he had about him, perceived him to thrust his hand up under his doublet into his bosom, and into the linings of his hose, to take some things thence to convey into the Jakes. Whereupon laying hands on him, and narrowly searching him, they found sundry *Papers* and *Letters* in his Hole and Bosom; and these large *Faculties* granted to him by the *Provincial* of the *Friers Minorites*, Under Hand and Seal, which I lately transcribed with my own hand before some persons of *Quality*, out of the *Original Instrument* it self, remaining in the custody of the *Town-Clark* of the City of *Bristol*, discovering the quality of the party, and the large *Papish* *Faculties* conferred on him, suited to the present times, most of them worthy our special observation.

*Facultates* venerando admodum Patri \* *J. Spauri* \* Fratri.  
 eto Conito, *Sacra Theologiae* Lectori, &c. *Communi-*  
*case.*

I. [x] **R**econciiliandi *Hæreticos*, & Absolvendi in [x] *See Decla-*  
*ration de Pere*  
*Basil. A Sedane*  
*1639. p. 116.*  
*omnibus Casibus ac Censuris, & in Bulla Cæ-*  
*na Domini; omnes etiam Ecclesiasticos & Regulares.*



II. Dispensandi cum Clericis super Irregularitates quacunque occasione contracta, præterquam Homicidii voluntarii.

III. Tenendi & Legendi Libros Hæreticos, & quoscunque Prohibitos, ad effectum illos oppugnandi; Ita tamen ut prædicti Libri non extrahantur extra Regionem. Quod si opus fuerit Laicis eandem facultatem faciendi, non fiat absolute, sed ad certum terminum maiorem vel minorem, pro ratione personæ.

IV. Administrandi Sacramenta omnia Parochialia, omittis pro necessitate solennitatibus & Ceremoniis solitis, non tamen necessariis.

V. Ubi Breviarium ferri non possit, vel recitari officium absq; periculo, recitandi Rosarium Beatae Mariæ Virginis, vel alias Orationes, ac Psalmos, quas memoria tenet.

VI. Consecrandi Calices, Patenas & Altaria Portatilia, oleo tamen ab Episcopo benedicto: benedicendi Paramenta ad Missæ sacrificium necessaria: nec tepentur inquirere, an Altaria portatilia contineant Reliquias necne.

VII. Celebrandi Missas, quocunque loco decem, & sub dio, subtus terram, tribus horis ante lucem Hyems, una hora post Meridiem, bis in die, ubi necessitas postulaverit; & coram Hæreticis, aliisq; personis excommunicatis, dummodo Minister non sit Hæreticus.

VIII. Hostiam Consecratam servandi in loco decenti, sine lumine, aliisq; Ceremoniis quibus utitur Ecclesia.

IX. Commutandi quacunque vota, etiam iurata, exceptis Castitatis, & Religionis: & relaxandi sacramenta, modo non fiat ad prejudicium tertii.

X. Dispensandi ob magnam Necessitatem in tertio gradu; modo etiam ante contractum Matrimonium.

XI. Concedendi Indulgentiam plenariam in prima Confessione, et quotannis in Festis celebrioribus, et in mortis



moris articulo, et quotiescunque *Generalem Confessionem* peccatorum fecerint, etiam *Indulgentiam* 40. ann. 50 dierum ad libitum.

XII. Imprimendi et edendi *Libros Catholicorum*, tacito *Nomine Authoris*, loci, *Typographi*, ac reliquorum, non obstante *Concilio Tridentino*, modo fuerint ap- probati à Nobis, vel ab aliis per Nos delegandis.

XIII. Dispensandi cum *Conversis* ad fidem *Catholicam*, super *fructibus Bonorum Ecclesiarum* male per- ceptis.

XIV. Absolvendi *Hereticos* cuiuscunque *Nationis* morantes in *Anglia*: non tamen ex partibus in quibus exercetur sanctæ *Inquisitionis* officium in foro con- scientiæ.

XV. Applicandi piis usibus bona restituenda incertis *Dominiis*.

Poterit ad *tertium Ordinem administrare*, modo in- structiones similes et ubique conformes adhibeantur. Et habeant *Registrum nominum receptorum*, annum et diem ram receptionis, quam *Professionis* quoque ad capitulum *Provinciale* deferret.

#### De Uniformitate Fratrum.

Pro maiore *Devotione* populi ordinatur, ut *Sacer- dotes* in *Celebratione Missæ* graviter et religiose obser- ventur omnia quæ ad hoc instituuntur in *Ceremoniis*, *Missalis*.

In audiendo vero *Missam* observent *Ceremonias* nostræ sacræ *Religionis*, uniformiter, in quantum ra- tio temporis permittit; præsertim in singulis *Eleva- tionibus* observandis.

In recitatione *Officii divini*, pro more fiat ante *Alta- re*. In *Psalmis* et *Lecturis*, sedeat; surgendo et inclinando *Ad Gloria Patri*, &c. surgant etiam ad *Evangelium*, *Capitulum* et *Hymnos* in cornu *Altaris*. Ceremonies sibi Ad *Magnificat* vero, *Nunc Domine*, *Benedicti*, &c. observe it.

De.

Deum, cum Collectis, ad medium Altaris.

Post Commemoraciones Ordinis in Completario, semper dicant, *Tota pulchra es, &c.* in honorem immaculati Conceptionis: adjungendo versum; *Memento Congregationis tuæ. Resp: quam possedisti ab initio;* cum Collecta.

*Omnipotens æternæ Dens Custos Hierusalem Civitatis supernæ, adifica & custodi nos et Ordinem nostrum, Regem, Regnum, et domum istam, cum omnibus fratribus habitatoribus suis, in perpetuum sit in illis domesticum salutis, Charitatis et pacis; per eundem Christum Dominum nostrum: Amen.*

Ante Missam Principalem.

*Pro Conversione Patræ semper recitentur Litanie Lauritanæ.*

Singulis Feriis sextis in honore Passionis Dominicæ *Curent in quantum commoditas loci fert omnes Domesticos convocari, et quas Litanias majores quæ quotidie pro more recitantur, actum Contritionis solennem sicut in instructionibus habetur Choralim recitari.*

### An Act of Contrition,

**O** My Lord Jesus Christ, true God and Man, my Creator and Redeemer, thou being whom thou art, and for that I love thee above all things, it grieveth, it grieveth me, it grieveth me from the bottom of my heart, that I have offended thy divine Majesty, and I firmly purpose *never to sin any more,* and to flee all occasions of offending thee, to confesse my sins, and *perform the Penance imposed me for the same.* And for the love of thee, I do freely pardon all mine Enemies; and do offer my life, words, & works in satisfaction for the same. Wherefore I move humbly

humbly beseech thee, trusting in thy infinite Goodnesse and Mercies, that by the Merits of thy precious Blood and Passion thou wouldest pardon my Offences, and grant me Grace to amend my life, and to persevere therein till death. Amen, Jesus.

*Hi haec omnia prout facient observentur precipio, et pro maiore firmitate. Probatum majore sigillo, et proprio Chirographo communito haec. 23. Feb. An. Dom. 1654.*

*Fr: Dan: a S. Joanne*

*Mmr. Prlis:*

*\* That is, Fra-  
ter Daniel a  
Sancto Johanne  
(St. John) Mi-  
norum Pro-  
vintialis.*

Over against the Provincials name there is the Provincial Seal in red wax with a white paper over it, in an Oval form (like the former) about 3. inches in compass; with the Picture of St. Francis (as I conceive) carved in the midst of the seal, and an inscription in Capital Letters round about the Seal, most of which are so bruited, that they are not legible; but *signum* *pro* seems to be engraven on that side of it which is least defaced; as in the formentioned Letters Missives to Frier Hago.

1. By these Faculties under Seal (written in Paper, not Parchment) it is most apparent, that this *Maurice Conry*, to whom they are Granted, is: First a person of very great note and esteem; as the manifold and large Faculties, powers granted to him; and the 4. first words, *Facultates, Venerando admodum Patri, &c.* import. 1ly, That he is by his Order, *A Frier Minorite*, or *Capucin*, of Saint Francis Order. 2ly, That he is a *Professor of Divinity*; as his Title *Sacrae Theologiae Lector*, &c. his 3d. Faculty, to *refuse Heretical Books which he reads*, and 12. *To print and publish Books*, &c. manifest him to be. 4ly. That he is a *great Scholar* in the repute of the Provincial and others who granted him these Faculties; and himself confesseth in his Examination, that he was a *Scholar for two years in the University of Paris*, and after that went to Prague from thence. 5ly, That he is most

certainly a *Seminary Priest in Orders*, as is evident. 1. By his first Faculty; To reconcile, and absolve Hereticks in all cases. 2. By his 4th; To administer all parishial Sacraments. 3ly, By his 7. To celebrate Masses in all convenient places; yea, in the open fields, and in any Vault or Cellar under the earth; and that twice a day, if there be necessity; and that before Hereticks and Excommunicate persons, at cer. ain hours there prefixed. 4ly, By his 8. To keep the consecrated Hostia in a decent place. 5ly, By his 9. To commute any Vows, and release Oaths. 6y, By his 11. To hear Confessions, and grant Indulgences in such form as is there expressed. 7ly, By his 14. Faculty of absolving Hereticks of what Nation soever residing

[a] See Gratian, de Consecrat. distinct. 1. 2. Summa Angelica & Rosellina, Absolutio, Tit. 6, 7. 1. 2. Tit. 6, 7. 1. 2. he ha h more than Priestly, and no lesse than Episcopall power granted him in the 1. 2. 6. 9. 12. 13. and 15

[b] See Summa Angelica & Rosella, Tit. Ord. do. Boetius Decret. Eccles. Gall. 1. 3. Tit. 2. D. Ordine. Peter Lombard. 3d degree; For the perception of the profits of Ecclesiastical goods: To apply goods restored to pious uses; and to admit to the 3d. Order (the Papists [d] School-men have

[c] Law. Boetius, Decret. Eccles. Gall. 1. 5. Tit. 8. 1. 4. Tit. 1. Gratian de Consecratione, Distinct. 1. Panormitan, Massicus, Angelus de Clavasio, Thomas Zerula, Antonius Confessus, and others, Tit. Episcopos, Consecratio Altaris, &c.

ate only to *Archbishops* and *Bishops*, and not to any meer Priests alone, but by a special delegated Power fr. to the Pope; as doth the *Roman Pontifical* and *Ceremonial*. All which considered, no doubt this Frier is a very considerable Person, and Arch-agent for the Pope and See of *Rome*, to reconcile, reduce us back unto it; therefore fit to be thoroughly examined and inquired after. And so much the rather, because he confesseth in his *Examination*, he was employed and sent over into *England* from *Germany* about 3. years since, under the name and garb of *A Captain and Soldier*, (under which no doubt many hundreds of Friars, Priests, Jesuits now lurk and march freely amongst us to raise men in *England* and *Ireland*, and transport them into *Flanders* for the service of the King of *Spain*; That he was oft at the *Spanish Embassadors* in *London*, where he served a *Ward*; and that he received these *Faculties* from a Gentleman at the *Spanish Embassadors*, to carry to another of his Name. Besides, he hath 3. or 4. *Passes* written in *French* and *Spanish*, from the Governor of *Flanders*, and other Officers and Commanders of the King of *Spain*, under their Hands and Seals, for his Free passage without danger or molestation, and assistance in his affairs, to all under their commands, and for his passage into *England*: Therefore, no doubt, a special dangerous Agent, if not *Spy* and *Intelligencer* for the *Spaniard*, as well as a seducing Priest and Frier, under the vizard of a *Captain and Soldier*, as even his own *Provincial* titles him in a *Latin Letter* found about and writ to him, when he sent him some Books and these large *Faculties*, congratulating his good successes, and great *Fortune* here, and encouraging him to proceed therein. True it is, in his *Examinations*, he confesseth his Name to be *Maurice Coury*, born at *Ardkillin* in the County of *Roscomon* in *Ireland*; and that he was a Student in the *University* of *Paris*, &c. but denieth himself to be the same party mentioned in the *Faculties*, which



which were delivered to him by a Gentleman (whose name he knows not) at the *Spanish Embassadors in London*, to carry to another of his Name, without acquainting him, where he lived, or how to find him, or any Letters to him; he promising to send him further Instructions afterwards (which yet he hath not done) where to deliver them to him. But this very improbable figment, that any Gentleman he knew not, should deliver a stranger such Faculties of importance to carry to another of his name; without acquainting him where to find him, or without any Letters to him, or present Instructions where to deliver them; his sewing them up between the linings of his hose; his endeavours to convey them into the house of Office when seized; the Latin Letter directing them to himself under the Name of a Captain and Soldier; his 4. Pass-ports all under the same Name to himself alone (not any other) found all together with it about him; with the Latin Popish Treatise found about him, Against Priests deserting their flocks and pastoral charge in times of persecution, unlesse in some special cases; &c. besides other circumstances; infallibly prove him to be the self-same person to whom they were directed, and such a one as they describe him: he being between 30 and 40 years of age, as is conceived, professing himself a Roman Catholic, and refusing the Oath of Abjuration. He pretendeth his stay in England of late, and his intended passage to Ireland (for which end he came to Bristol) was to compound for his Estate in Ireland: Which doubtlesse is a fiction; he confessing he was not there in many years before, and went from Paris, where he studied, &c. into Germany to seek his fortune; where he was a Soldier, which fortune he would not have sought in Germany, had he a fortune in Ireland. Yes, his last refuge to disprove himself a Priest, seems to me a strong evidence against him. After many Letters and solicitations by Friends to procure his enlargement without



our trial, there is a lewd woman sent down from London to Bristol with a great Belly, and there newly delivered of a child, who avers he is her lawfull Husband; and therefore can be no Priest, or Friar, having a wife. [d] *Corbettus* But there being already some proofs against her, no *Gippa, De* proof at all when, where, or how long they have been *Vanitate Scien-* married, or lived together; she is more likely to be his *tiam. c. 63.* barlot (which [d] *Papists Priests* have, or may have all *Espensius de* *Continentia, l.* *Licenses to keep*) than wife. And if any marriage be- *3. c. 4. & in* tween them can be proved; it will be [e] *no strange nor* *Tit. 1. Graua-* *minis Germa-* *nie.* *[f] See Bishop* *Jewels Discre-* *et of the Apology,* *art. 2. c. 3. Di-* *vis. 3. p. 188. 10* *193.* new thing for Popes to dispense with Priests and Friars ma- riages in this age, only to secure them from Justice, and palliate them from the knowledge or discovery of the common people, and ignorant Officers unacquainted with their disguises: and that if they consider the manifold dispensations granted to this *Maurice Conry* in these Faculties, the second thing considerable in them worthy special observation.

1. Faculty 3. He is dispensed with the keeping and reading of Heretical Books: and hath power to grant the same Faculty where there is need to Lay-men; for a larger or lesser time, as he shall think meet; Against the [f] *See Lam.* *Bochellus De-* *press. Direct. of many* *Papists Councils, Canons, Popes* *Galt. 1. Tit.* *10. De Libris* *Vetus. Gasser* *Quiraga; Dr.* *Jamus and a-* *libera.* *[g] Bochellus* *Decret. Eccles.* *Gall. l. 1. Tit. 6.* *l. 2. Tit. 1. De* Bulls, & Indices librorum *Prohibitorum* & *Purgatorum*. And by such dispensations most Jesuites, Priests, Friars, and Roman Catholikes in England's keep English Bibles, and some Protestant Books in their Houses, and resort to publike and private Meetings, to preserve them from detection, apprehension, and Sequestration as such.

2ly, Faculty 4. He may [g] omit all Solemnities and usual Ceremonies in administering all Parochial Sacraments in cases of Necessity, Prohibited by [h] sundry Canons, and Councils, the Roman Ritual and Ceremonial. *[h] Bochellus* *ib. l. 1. Tit. 9.* *& p. 1339.*

3. Faculty 5. Where he cannot carry his Breviary, or recite his Office without danger; There he may rehearse

the Rosary of our Lady, and other Prayers and Psalms without Book: And omit his Breviary and Mass. Against sundry Canons, and the Rules of his very Order.

[i] Gratian de IV. He may consecrate portable *Ahars*, without in-  
Consecrat. diff. quiring whether there be any *Ss. Reliques* in them. Facul-  
Bochellus, De- ty 6. Contrary to [i] Popish Councils, and the Pontifical.  
cret. Eccles.

Gal. 1. 4. Tit. V. He may celebrate Masses in any place; in a Hall,  
1. and 5. Chamber, Barn, Wood, Field, Lane, Cellar, Vault, Under  
Summa Angel. ground (as well as in a Consecrated Church or Chapel,  
Consecrat. where Masses by [k] Popes and Popish Councils Decrees are  
Eccles. & Aha- on ly to be celebrated, and by the Romish Missal, Pon-  
vis. tical, & Ceremonial) Facultie 7.

[k] Gratian VI. He may reserve the consecrated Host in any decent  
De Consecrat. place, without a Taper burning before it, or other Ce-  
Diff 1. & 2. remonies used, though prescribed by the Church of  
Bochellus De- Rome, by [l] many Councils, Canons, Decrees, Missale  
cret. 1. 1. Tit. Pontificale & Ceremoniale Romanum. Facultie 8.  
6. lib. 9. Tit. Pontificale & Ceremoniale Romanum. Facultie 8.  
1. Sum. Angel.

Tit. Missa, & VII. He may say Mass before Hereticks and other ex-  
Consecrat Ec- communicated persons, [m] contrary to sundry Canons of  
cles. Popes and Popish Councils.

[l] Bochellus 8. He may print and publish the Books of Catholicks,  
Decret. 1. 3. Tit. concealing the name of the Author, place of the Printer,  
1. p. 363, 364, and all or circumstances, non obstantes the Council of  
372. & 554. Trent, Decree to the contrary. Facultie 12. And those  
[m] Bochellus who will now give such a professed Non obstantes in po-  
Decret. Eccles. sitive terms to the Council of Trent it self, and grant  
Gal. 1. 2. Tit. dispensations in all these 8 particulars to their Priests,  
14. and others hereafter ci-  
ted.

against this and sundry other Councils, Popes Decretals, the very Canon of the Mass it self, their own Pontifical, Ceremonial, Breviaries, and Rules of their Religious Orders, to disguise their Priests; Friars, keep them from being detected, convicted, & circumvented, seduce over-credulous Protestants of chiefest ranks, as well as the ignorant vulga; will they not dispense with a Priest, Jesuits, Friars, pretended marriage by collusion, with one of their own Religion, or a loose common strumpet, for the self-same ends? or connive

at it, if done without a precedent dispensation, as they did at the marriage of Father *Mina*, a famous Jesuite in *Palladolid* in *Spain*, Anno Dom. 1607. who married a Spanish Lady there, alleging [n] See Bishop [n] many Proofs out of Scriptures and Fathers, that Jewels Priests and Jesuits might have wives as well as other men. sense of the Apology, part. 2. The story whereof is recorded at large by *Lewes Owen* sc. 8. divis. in his *Speculum Jesuiticum*; London 1629. p. 3, 6, 7, 8. 3. Bishop Hall's who adds; that if diligent Inquisition were made, and banour of the ibe unknown, there would be some English Ladies injured Clergy. and Gentlewomen found to be married unto Jesuites and [o] a very many that have had Bastards by [o] See Bishop fewel, ib. fo. them, especially such as have any good estates or portions, of English Vo- whereof they convey many into Flanders, Brabant, and other Countries to be Jesuitesses. There being then in saries. Ct. Es- penceaus de Liege, a sumptuous College built by the English Jesu- continencia. Nic. de Cleman- gis onus Ecol. Aluarez, Pe- lagius, Aven- tinus, and o- thers. suites; and heard by them the houses of English Jesu- itesses, &c.

The 3. thing observable in these Faculties, is, That they make present great necessity and danger (Num. 3, 4, 5, 7, 10.) the ground of all the precedent. and other dispensations and powers granted to this Priest; (and by consequence to all others lurking amongst us) against their own Councils, Popes Decretals, Canons, Missals, Pontificals, Ceremonials, Orders, Oaths; and not only a lawfull warrant to violate them all, but to command, persuade, and impose upon any Powers, Covenants, though sworn, and absolute Oaths themselves. And let [p] See my those, who of late, and present times have imitated, Epistle to my a equallized, oursted them herein, and justified these Speech in Par- liament. their practices; in publike printed Papers, Pamphlets, upon the self-same grounds, or present great necessity and danger, now sadly consider whose Disciples they are, and who have been their Tutors herein.

The 4. remarkable thing from num. 14, 15. is this, "That these Friars Minorites have a power now in "England, to receive others into their order, society, "and

"and Profession: A Register wherein to record their  
 "names, with the dates of the day and year of their  
 "reception and profession, and their Provincial Chap-  
 "ters and Assemblies, whereunto they are to be sent.  
 "And that of all sorts of Nations residing in England,  
 "(except Spaniards, and such who live under the In-  
 "quisition, where it is exercised) be they Irish, Scots,  
 "French, Dutch, Italians, &c. And by the Latin Prayer  
 "therein it is most apparent. They have their private  
 "houses in England, and other our Dominions, where-  
 "unto all the Friars of this Order within certain pre-  
 "cincts, resort at certain times, especially on Fridays (or  
 "Saturdays) every week, and use the special prayers  
 "and Litanies herein prescribed, privately amongst  
 "themselves, For the preservation and advancement of  
 "their Order, House, all their Friars, &c.

The 5. thing of Note therein is, That before the  
 "principal Masse they are always enjoined to recite the Lau-  
 "dian Litany (some late one of that name) for the con-  
 "version of the Country unto Rome, and Popery,  
 "here precisely required in positive terms, to which  
 "all these other faculties and their endeavours tend.

The 6. extraordinary in it, is, The inserting of most of  
 "the Ceremonies these Friars are uniformly to observe in  
 "their Masses, into this instrument, taken out of the  
 "Roman Missal, Pontifical, Ceremonial: & Missale por-  
 "vum pro Sacerdotibus in Anglia itinerantibus, printed  
 "in Quarto, Anno 1623, specially inserted after these  
 "Faculties in this instrument (as I conjecture) because  
 "they cannot now conveniently carry any Missals,  
 "Breviaries about them, for fear of being detected by  
 "them, as the 5. Faculties resolves in direct terms. A-  
 "mongst these Ceremonies 3 are observable, which our  
 "[r] Popish Prelates much practised, pressed of late, and  
 "some yet observe, and begin to revive amongst us.  
 "And that is standing up at Gloria Patri: Bowing (so  
 "wit) at the naming of Jesus, crouching in the Sacramen-  
 "ting

[q] See my  
 Canterburies  
 Doom, p. 64.  
 65.

ring to it, and clearly prescribed in *Missale & Ceremoniale Romana*, &c. And standing up at the Gospel read.

The 7. observable is this, that however these disguised Friars seem outwardly to comply with the late and present Government and Governours to effect their own pernicious designs; yet they do not pray for them, nor their New Republike, though [r] instrumental in the New modelling of it: being here directly prescribed this ordinary form of prayer, wherein they prefer themselves and their Order before the King and Realm (another remarkable) *Adifica & custodi nos & Ordinem nostrum, Regem, Regnum, &c.* [r] See my Speech in Parliament, and Epist. to my Historical and Legal Vindication of the Fundamental

The 8. that in the prayers here specified, there is not one syllable of Prayers to Scs. expressed, and all merits of their own, and Justification by works disclaimed, and relying upon the infinite Goodnesse, Mercies, and Merits of Jesus Christ, and his precious blood and passion for the pardon of all sins, insisted on in the English prayer; Yet in the self-same prayer, there is an offer of their lives, words and works, in Satisfaction for their sins, (as if Christs merits, blood, passion, were not sufficient) and a particular Manuscript Treaty in Latine, found with these faculties about him, pleads for Merits and Justification by works, against justification by Faith alone: yea prayer to Saints is tacitly prescribed, Faculty 5. In the use of the Rosary of blessed Mary the Virgin, and other Prayers, and in the use of his Beads found with him.

The 9. That these Faculties and Instrument, prescribe Confession, Absolution, An Act of contrition and penance, as well as Masses, Altars, and Popish Ceremonies, where they may be conveniently used, without danger of discovery.

The 10. observable is, That these Faculties proclaim all Protestants to be Heretics sundry times, and excommunicate them as such. Yet they dispence with this



Priest, num. 7. To say Masse before Hereticks, and other excommunicate persons; so as no Minister which is an Heretick be there (for fear perchance he should detect him for a Priest, notwithstanding the omission of most of his Masse Ceremonies here dispensed with) which I desire Dr. Drake to take special notice of; who pleads for the admission not only of scandalous, but actually excommunicate persons to be Auditors, and Spectators of the celebration of the Lords Supper, when administered, but in no case to be actual receivers of it; as these Hereticks and excommunicated persons are meer Auditors and Spectators, but not receivers of the Sacrament in these their Popish Masses. And thus much for this Instrument and those faculties, and the person to whom they were granted; worthy special consideration, which I shall close up with this Observation. That the Pope about the year 1637 made choice of 20 Capucins to send abroad with extraordinary Authority to preach and hear Confessions in places he should deem most necessary, and thereupon gives charge to their Provincial, with mature advice, with the chief of the Fathers of the Province to elect six persons for this special service, which was then done. Amongst these one Cloves a Frenchman, (usually stiled **Pere Balle**) was elected, and sent forth as the **Popes Spitionary** (the eminentest of all the rest for piety and learning) who had 13 extraordinary Privileges and Faculties conferred on him by the Pope, confirmed by his Bull; which he soon after turning Protestant, printed at large in French in his Declaration, shewing the reasons he had to separate himself from the Church of Rome, and to join himself to the Reformed; A Sedane 1639. (whiles I was prisoner in Jersey, where I met with this excellent acute *Illustration*) chap. 17. p. 116, 117. The 7 first of his faculties there, are the very same in substance, if not in words, with the 1, 2, 3, 7, 9, and 10. Faculties in this Instrument; as I find by comparing them together. Where



Whereupon I conclude, that this *Conry* is such an extraordinary *Missionary* of the *Pope*, and hath these unusual *Faculties* granted to him originally by the *Popes* special *Bu'l*, as *Pere Basse* had then, being one of the self-same Order.

I shall only give you a brief account of what other *Papers* were found about this *Maurice Conry*, with his *Faculties*, and conclude this discovery.

1. There were several Latin small Treatises found with him, concerning *Original sin*, *Justification*, &c. concurring exactly with the *Quakers* new *Franciscan Tenets*: And it would be worth inquiry, whether he hath not been a *Speaker* amongst them, in some place or other, during his near 3 years abroad in *England*; as well as others of his Order have been?

2. There were sundry *Physical receipts*, and *Chirurgical Medicines* found about him, most worn and used, with receipts to drive away, catch and kill *Rats*, *Lice*, and other *Vormin*; which makes me conjecture he professed himself a *Physician* in some places, a *Chirurgion* in others, a *Rat-catcher* in a third; since his pretended employment as a *Captain*, and *Souldier*, to raise men for the *King of Spain*, were out of date, by a breach with *Spain*; as one *Jervis* a *Priest*, haunting our *Quarters*, hath a long time passed under the disguise of a *Watch-mender*, and *Physician*.

These were three or \* 4 *Passé-ports* and safe conducts granted to him under hand and Seal by the *King* of *Spain* Officers.

4. There was this *Passé-port* in *English* amongst the rest, under hand and Seal, dated two months space before these extraordinary *Faculties* granted to him, which probably might be a great motive of the *Pope* and his *Provincials* granting him and his *Soliciting* for, and receiving such ample *Faculties*, with so many new-concoined dispensations to conceal him from detection.

\* 3 are plain and legible, the 4th. illegible in regard of the character and language,

**T**Heſe are to require you to permit and ſuffer this bearer Maurice Conry quietly to paſſe from London into Ireland about his lawfull occaſions, and to return without any trouble or moleſtation.

Given under my Hand and Seal the 28 of April  
1653.

To all Officers and Soldiers  
under my command; and to  
all Captains and Commanders of Ships.

*O. Cromwell.*

Conry being examined how he obtained this Paſſe? answered, that An Irish Footman of the Lord Protectors obtained it for him, from his Maſter.

5. There was a Letter of a late date from one of his Irish Footmen (belike he who procured this Paſſe-port) directed to another Irish Footman of his Son, Henry Cromwell, in Dublin in Ireland; ſpecially recommending this Conry to him, as his indeared Friend, to do him all the Favors in his power, which he ſhould interpret as done to himſelf; with other Letters of like recommendation in his Favour to ſome Military Officers in Ireland from ſome others in England. It is very observable, that the Irish Capucins, and Franciſcans, are ſome of the beſt and nimbleſt Footmen in the world, trotting on foot day and night from Ireland and England to Rome, Spain, France, and other foreign parts, and back again and from one part of Ireland and England to another, with greateſt celerity, under the diſguiſed habits of Soldiers, Merchants, Footmen, with [ ] private Miſſages, Miſſives, Letters, upon all occaſions, eſpecially immediately before, during and ſince the late Irish wars. And therefore it may be juſtly ſuſpected, that ſome of them are become principal Footmen to the greateſt perſons at Whitehall and Dublin; the procuring of this Paſſe-port by ſuch Irish Footmen, and theſe their Letters,

giving

[ ] My Hidden works of Darkneſs, &c.  
p. 218. to 252.

giving great suspicion, that this *Cony* and they are of the same *Fraternity*; which it concerns others whom they serve now strictly to examine upon this *Disorder*, for their own discharge and safety, as well as our Religions, and Nations.

It is to be justly feared, that many such *Passports* and *Protections* ( so much [ s ] condemned in the late King ) have been surreptitiously procured by such disguised *Irish Footmen* and *Souldiers*, for other *Fr* [r] *Exalt Coll.*  
*ers, Priests, Jesuits*; And so much the rather, because p: 115, 116,  
 117.  
 when I was a *Prisoner at the Kings head* in January 1648. under the *Army-Officers*, ( who forcibly seized me, and above 40 other *Members* of the *Commons house*, as we went to discharge our duties in it to God, our *Sovereign, Country*, and those for whom we served ) some *Friends of mine* in *London*, being then *Contented* before the *General Council of Officers of the Army at White-hall* ( as they then stiled themselves ) for saying there were divers *Priests and Jesuits in the Army*, the chief contrivers of the designs and changes then added; and there justifying the same; thereupon procured a *Warrant* from *Sir Thomas Fairfax* then *General*, to seile such *Jesuits and Priests* as they found in the *Armies Quarters*, as well *Souldiers* as others: whereby they presently apprehend two *Jesuits*, and put them in ward that night; who ( as they then and since informed me upon their credite, being honest, godly, conscientious persons ) produced two *Protections* under the self-same hand that granted this *Pass*; which they then saw, and complained of: And were thereupon answered, that they were granted by *misinformation and surprise*: however those *Jesuits* got themselves released the next day; whereupon they thought it bootlesse and dangerous for them to seile any more of them ( having discovered many they knew to be such ) and so their good intentions were frustrated, and the others sad designs carryed on, under which we yet shake and languish in

a most unsorted and divided condition.

Upon which considerations an I presidents, I can give no better advice to all our *swaying Grandees* of all sorts now, than I did then in print in my *Advertisements* upon that occasion; to tender the Oath of *Abjuration* to all Officers, Commanders, Souldiers, Admirers, and persons desiring Passports or Protections, that are not of known Integrity in our Religion, and frequent not the publick Ordinances of God in our Parochial Congregations; which will detect for the present, and prevent for the future, the creeping in, the wandring abroad of such dangerous *Remish vermin*, and *Spanish Factors*, as this *Cony* and his Confederates; in whole *Devotion* I have been more large; because of the *Novelty* of some of his *Dispensations* and *Faculties*, ( which I never met with before in any printed Books, or *Popish Instruments* I have perused ) and because it may give light to others, to make the like or greater discoveries of their persons, practices, in this and future ages.

It is very strange and grievous to all true Zealous Protestants, that this extraordinary disguised *Missionary* of the Pope, should procure

[a] Menasseh Ben-Israel, his Humble Adresses and Declaration.

[b] See My Short Demurree against the Jews Remitter, part 1. p. 43. to 66. part 2. p. 111. to 155, 135.

[c] My Short Demurree, p. 103, 104, 105, &c.

such Letters of recommendation, Passports, Protections under hand and seal; and that the *Antichristian Infidel Jews* themselves should [a] be specially invited to come in and reside amongst us, and finde many Grand Court-Patrons publickely to plead for their free re-admission, [b] against former Parliamentary and Regal Edicts for their perpetual Exile, in these times of Reformation: and yet that all Protestant Ministers of our own Nation, adhering to the late King, ( though never so orthodox, learned, pious, painfull, peaceable ) should at [c] the self-same time, by a publick printed Declaration,

ration, Nov. 24. 1655. and *Special Instructions*  
in writing to our *New Bishops*, without any hea-  
ring, impeachment, conviction of any new  
*Crimes*, after sundry years *Liberty to preach*, and  
that some call an *Act of Oblivion* (onely for this  
their old *pardoned Delinquency*) be all at one in-  
stant *specially prohibited*, from and after the 1. day of  
December last, **TO PREACH** in any *publike*  
*place*, or *private Meeting* of any other person, than  
those of their own *Family*: or to **ADMINISTER**  
**BAPTISM**, or **THE LORDS SUPPER**, or  
**TO MARY**, or **KEEP ANY SCHOOL** pub-  
like or *private*; or so much as to be kept as **CHAP-**  
**LAINS** or **SCHOOLMASTERS** in any *for-*  
*merly sequestred persons Houses* (when utterly eje-  
cted out of their own *Houses*, *Benefices*, *Schools*,  
*Colleges* by this New *Edict*;) and to be puni-  
shed as *Rogues* or *Vagrants* (if they wander abroad,  
when thus enforced to begg their bread;) And  
that every such person offending in any of the *premises*  
(their very preaching, teaching, administering  
Baptism, the Lords Supper, or marrying, being  
now become capital unpardonable Offences)  
shall be proceeded against and imprisoned 3. months  
for his first, 6. months for his 2d. and banished his  
*Native Country* for his 3d. Offence: VVhich un-  
charitable, unchristian, unevangelical restraints  
are still continued upon many of them (and  
more particularly on Dr. Reeves our eminent  
learned *Lecturer* of *Lincolns Inne*) notwithstanding  
the earnest frequent solicitations of de-  
vout and learned *Archbishop VVher*, (to the  
short-



shortning of his dayes through grief, as some conceive) the frequent, joynt, and several *Petitions*, *Addresses* of these Ministers themselves and their *Friends*, the timely *Petition* of the whole Society of *Lincolns Inne*, and *Mediations* of all the *Grand Officers of Justice*, *State*, of the *Society*, for their *Lecturers liberty to preach*; to the great rejoycing of our *Popish Adversaries*; to the great grief, prejudice, discontentment of their *Auditors*; the undermining of our *Protestant Religion*, dishonor of our *Church*, *Nation*; the ruine of some hundreds of those *Protestant Ministers* and their *Families* formerly breaking unto us the bread of life, who now want *daily bread* to feed them: when as *disguised Popish Emisaries*, *Jesuites*, *Precists*, *Friers*, *Quakers*, *Dippers*, *Hereticks* and *Blasphemers* of all sorts, have *Free liberty*, and *Protection to preach*, *teach*, *dis*, *re-baptize*, *Administer the Sacraments*, *meet together* and *do what they list in publike and private Conventicles*, without the least restraints. And is this to *defend*, *propagate*, (or not rather *avowedly* to *supplant*, *tread down*) the *Protestant Religion*, [d] we covenanted and took up arms

[d] *A Collection of Ordinances*, p. 424, 425, 426, &c.

[e] *Mat.* 26. 31.

[f] *Mat.* 28. 19, 20. *I Cor.* 9. 1, 10 20. *Tim.* 4. 5, 2.

formerly to maintain; thus to [e] *smite*, *silence*, *starve*, *ruine* so many orthodox *Protestant Shepherds*, *Pastors* at one blow; and to threaten *unrecoverable Imprisonments*, *and Banishments* to them, if they but once presume to *teach*, *preach*, or *administer Sacraments* (according to their [f] *obliged duty*, and *Christians Injunction*) in *publike or private*, for the peoples *edification*.

on

on, or their own or families supportation? When thousands of Romish VVolves, Hereticks, Sectaries of all sorts are so busie in all parts, to seduce, devour their flocks, now left [g] like Sheep without a Shepherd in many places? The Lord give those whom it most concerns, and the whole Nation, eyes timely to discern, and hearts to bewail, reform this *Soul-devouring barbarism cruelly*. And let those who have been instrumental Contrivers of, or Actors in it, consider and remember, *Mat. 7. 2. with what judgement ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again: and James 2. 13. For he shall have judgement without Mercy, that hath shewed no mercy; but this extremity of cruelty even to the Ministers of Christ himself, and all those they deem their Enemies, is contrary to the expresse precepts of Christ himself, Mat. 5. 44. 45. Rom. 12, 20, 21.*

It is very remarkable, that [b] Dr. William Peirce late Bishop of Bath and Wells, who in the ruff of his Episcopal Power and Pride, presuming on his great Court-friends, suppressed all Lectures and Lecturers, both in Market towns and elsewhere, glorying in this his impious Tyranny, and thanking God, that he had not a Lecture left in his Diocese. And when he abolished Mr. Devenish Minister of Bridgewater, (whom he suspended *ad officio* & banish-

[b] See my Antipathy of the English Lordly Prelacy, part. 2. ch. 6. p. 303, 304.

[1] John 5.14.

cio, onely for preaching a *Lecture* in his own Parish Church on the Market day, which had continued above 50 years without interruption) used this speech unto him, intimating, that preaching a *Lecture* was as hainous a crime as committing adultery: [1] *Get thy way, finne no more,* (in preaching a *Lecture*) *left a worse thing happen to thee:* was by Gods just retaliating judgement soon after, quite stripped of his Episcopall Power and Revenues upon his Impeachment in Parliament, committed Prisoner to the Tower, sequestred, and now reduced to such extremitie, that in November last, he came to an honourable Knight of mine acquaintance in Westminster, complaining to him, *he had not bread for him and his to put in their monthes;* intreating his favour to procure any *Lecturers* or *Curates* place for him, though never so mean (which he by all the Friends he had could no where obtain) to keep him from starving. VVho thereupon minded him of these his former Speeches, and cruelty towards other *Lecturers* and *Ministers*, whom he reduced to extreme povertrie; wishing him, to take special notice how God had justly requited him in his own kinde, so as himself would now turn *Lecturer*, or the meanest *Curate* under others, in his old age, to get but a meere subsistence, and yet none would entertain him, as himself confessed, in any place. So as the judgement threatened against

gainst Ely his posterity, 1 Sam. 2. 36. ( And  
it shall come to passe, that every one that is left in  
thine House, shall come and crouch to him for a  
piece of silver, and a morsel of bread, and shall say,  
Put me I pray thee into sumbit about the Priesthood,  
that I may eat a piece of bread ) was now actual-  
ly fallen on this great Prelate. And let o-  
thers now greater than he in his highest  
condition, consider it, though never so well  
fenced with Guards and armed Forces by  
Land or Sea, lest God reduce them and  
theirs to the like extremities, as they  
have reduced these Ministers of Christ, with  
sundry others: and that upon the serious  
consideration of this memorable History, re-  
corded in [t] *Ælian* concerning *Dionysius* the <sup>[t] *Yria Hist.*</sup>  
younger, in these very words. *Dionysius* juni-<sup>lib. 6. c. 12, 13.</sup>  
or, imperium habebat optime constitutum, muni-  
tumque hoc nido. Navis possidebat non paucio-  
res quadringentis; hecetes et quinquaginta.  
Pedestres copias ad centum milia hominum, equi-  
tum novem milia. Civitas vero Syracusanor-  
um maximis portibus erat instructa et muribus  
altissimis circumdata, atque in promptu habebat  
omnem apparatus bellicum ad alia Navis  
quingentas. Reconditum etiam habebat frumen-  
tum ad centum modiorum myriades; et arma-  
mentarium scutorum, gladiis, hastis, tibialibus in-  
numeris, iboracibus & catapultis plenum reser-  
tum; catapultæ autem inventum fuit ipsum *Diony-*  
*sium*. Præterea sociis infinitis vivebat. *His rebus con-*  
*fidens*

fidens Dionysius, ADAMANTE FIR-  
 MATUM IMPERIUM OBTINE-  
 RE SE PUTABAT, Sed ipse primum  
 fratres suos morte affecit. Vidit etiam filios suos cru-  
 delissime mactari, et virginem pudorem filiam  
 eripi, atque deinde nudas trucidari. Brevis, ne-  
 mo ex ejus propagine sepulturam justam adeptus est.  
 Nam alii usm combusti sunt, alii diffusi, & in  
 mare projecti sunt. Id adeo evenit ei, cum Di-  
 on, filius Hippatini, imperium invasisset. Ip-  
 se vero IN EXTREMA PAUPER-  
 TATE senex mortuus est. Theopompus dicit  
 eum nimia meri potationis vitia ejus oculos la-  
 borasse, ita ut cacutiret, et sedisse in constrictis, ri-  
 sumque scurriliter hominibus commotuisse, atque in  
 media Gracia turpiter & prater decorum versatum  
 miserrimam vitam traduxisse. Ita non leve docu-  
 mentum excisus mortalibus, ad amplectendam tem-  
 perantiam et morum honestatem, Dionysii ex tan-  
 tis apibus in tam miserum statum, rerum vicissitu-  
 do. Pulcherrime a Diis immortalibus comparatum  
 est, ut nullam Tyrannidem usque ad tertiam genera-  
 tionem propagent, sed aut confectis Tyrannos tan-  
 quam proceras piceas perdant et extirpent; aut libe-  
 ros eorum viribus denudent ac spolient. If God  
 deal thus with Heathen, will he not deal more  
 severely with Christian Tyrants, and under-  
 miners of his Gospel, who condemn others  
 for that wherein they now exceed them. Rom.

2. 1, 2, 3

And



And here (having done with my Discoveries) I cannot but seriously lament, to consider, that as many of the late over-zealous *New Modellers* of our State, to accomplish their own self-ends, have (contrary [2] See my [2] to all their former Protestant Principles, Oathes, Speech in Parliament, Protestations, Covenants, Remonstrances, Commissions, *Monuments*, New Trusts, Obligations & ignorantly, or wittingly imbraced, Discovery of pursued, justified, imitated, practised, if not out-acted the Free-State Ty-very worst and most dangerous, seditious, prophanous, vain, Episto-*Antimonarchical* positions, practices, policies of *Antichristian* to an historical *Popes*, and *Machiavellian Jesuites*. So divers over-*Vindication* of rigid Presbyterian, independent Ministers, and Reformers the Fan- of our Church, out of a preposterous zeal and scrupulo-*damental* sity, have blindly, rashly, or unadvisedly taken up, Liberties and maintained, practised the erroneous Tenets, and exorbi-*Laws of Eng-* tant Practices of *Popes*, *Romish Priests*, *Prelates*, *Jesu-* land, and the *History of Sa-* *uites*, against the very Doctrine, Institution, usage, decency, precepts of Christ himself, the Primitive Fathers, Church, Christians, in discontinuing the frequent ad-*administration* of the holy Communion to their people, and se-cluding all or most of their Parishioners from it sundry [2] Mat. 23. 1. 10 11. Luke 14 months, nay years together, by their own new Papal 12. 10 25. & Ar- Authority, without any lawfull cause, hearing, trial, or many of Confes- excommunication, judicially denounced against them sions, c. 10. 16. *Articles of* for any scandalous sins; whereof they are duly con- 16. *Articles of* victed, when as they freely admit them to all other England, c. 22. publike Ordinances, without the least suspension 19 35. And an- from them; instead of inviting, exhorting, compelling *Common* *Prof-* them ([2] according to their duties) to the frequent par- or *Books*. The- ticipation of this Soul-converting, life-renewing, Grace-*man* *Heavenly* communicating heavenly Supper, wherein the remembrance, *Catechism* *Com-* fruits, benefits flow. *Sacrament* *flow* are manifestly 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 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flowing from that monstrous absurdity of Transubstantiation, and Christs corporal presence in this Sacrament, which all [b] Protestants abominate, refuse, renounce.

[b] Harmony of Confessions,

c. 14. Bishop Jewel's Apol. & Reply to

Harding: Bishp. Mortons, Peter Moulins, and others.

[c] See Bachellins Decr. Ecc.

Gal. 1. 3. Tit. 1. Summa Angel.

Tit. Eucharistia: Gratian

De Consecratione, Distinct. 2.

[d] See Bishop Jewels Defence of the Apology,

c. 14. Divis. 1.

p. 260, 261, 264.

[e] Bishp. Jewels Reply to

Harding, p. 280 to 301. See my

Counterburied

Doctrines, p. 63, 64.

Questiōes; Pleasane Purge

for a Roman Catholic, p.

140, to 155. Rothell's Decr.

Ecc. Gal. 1. 3. Tit. 1.

[f] See my

Questiōes; Counterburied

1. That Christ, and God himself, are more really, immediately present, and conversed with by Christians in the Lords Supper, than in any other publique holy Ordinance whatsoever; asserted generally by all [c] Popish Councils, Schoolmen, Jesuits, Canonists, Casuists in their Decrees,

Mass-books, Offices, Manuals, Treatises, Controversies touching the Eucharist, Sacraments, Masse, and Transubstantiation: and more particularly by [d] Mr. Har-

ding against Bishop Jewel; who refuses it in the Name of the Church of England: Yet now professedly avowed

of late in A Brotherly and Friendly Censure of my 4. Quæres, p. 8. in Dr. Drake his Anti-Quæries, and

Boundary to the Holy Maun, and sundry others, as their chief ground of keeping, suspending, all those

they deem unworthy from the Sacrament of the Lords Supper alone, but from no other part of Gods worship.

This opinion first sprung from Popish Transubstantiation; which as it introduced [e] Adoration of, prostration, kneel-

ing, bowing to, towards, before the consecrated Elements, Algars, and railing in Algars in the Church of Rome:

so it [f] lately brought into our Cathedrals and Parish Churches, prostration, kneeling, bowing to, and before

the Sacramental Elements, and railing in of Algars, Lords Tables at the East end of our Quiras, in imitation

of the Romanists, by our Popish Prelates and Priests; Witness Archbishop Lands own words, in his Speech

in Star-chamber, An. 1637. p. 47. The Altar is the

greatest place of Gods residence upon earth: I say, the greatest; yea, greater than the Pulpit. For

therets, Hoc est Corpus meum, This is my Body: But in the Pulpit, It is a word, hoc est Verbum

meum, this is my Word. And a greater Rever-

ence, p. 63, 63, 79, 80, 81, 201, to 223, 474, 475, 476, 487.

tence ( \* no doubt ) is due to the Body, than to the Word of the Lord. And so in relation answerably to the Throne where his Body is usually present, than to the Seat, where his Word is just to be proclaimed. Which Popish dotage of his, seconded by Dr. Pocklington, Dr. Heylin, Dr. Lawrence, Edmund Reeve, Shelford, and other Popish Innovators, I have [g] elsewhere at large refuted.

2. That the Lords Supper is more holy, dreadfull, excellent, venerable, and more dangerous; damnable to such who unworthily approach unto it, than any other Sacrament or divine Ordinance whatsoever: And therefore necessarily requires a greater measure, degree, and another manner of worthinesse, fitnessse, preparation, qualification, self-examination, confession of sins; faith, repentance, Grace, Holinesse in those who are to be admitted to receive it, than Baptisme, Prayer, hearing, reading of the Word, thanks giving, fasting, or any other part of Gods publike worship; to which they ( and our rigidest Presbyterians ) freely admit all their Parishioners, without any trial, or transcendent worthinesse, fitnessse, or preparation: Hence [b] Popish Councils, Writers, stile the Lords Supper, Excellentissimum Sacramentum: quia continet in se, auctorem totius Gratiae et Sanctificationis Domini nostri Jesum Christum: et verum Christi Corpus, et sanguinem. And thence inferre, Excellentia hujus Sacramenti requirit dignum mysterium; et ideo volens recipere vel conficere tantum Sacramentum, debet se preparare, per Contritionem, et veram Confessionem peccatorum suorum, ac puram devotionem. Statim nus quod nullus deinceps ad Eucharistiae Sacramentum veniat, si quem admittere, nisi prius illum audierit in Confessione, aut prius sibi fide facta, quod more fidelium penitentiae recipit Sacramentum. Neque sine speciali Contritione, Confessione, et Sacris Actibus operibus, hanc praeparatus, ad Eucharistiam sumendum accedat. Monentur conjugia non nisi

Yet Hierom in Psal. 147. and Bishop Jewel in his Treatise of the Sacraments, p. 276. write, Quando audimus sermonem Domini, Caro Christi, & Sanguis ejus in mentes nostras infunduntur. [g] In My Queenabour, Canteburians Decree, p. 128. 199. 202, 203. 474. 483. & pleasant Page for a Roman Catholic, p. 159, &c.

[b] Bachelas Decreta Eccles. Gal. l. 9. Tit. 1. c. 2, 3, 4, 10, 49. 62. 69. 70. 71. 72. 73. 82. 83. 84. 88. 90. 93. 96. 98. 101. 103. 106. 107. 124. 140. 150. Petrus Aurel. l. 1. c. 1. and other Synodical, p. 1. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

preparata aliquot dierum continentia ad Eucharisti-  
sumptionem accedere, &c. Which very Popish  
Doctrine and Consequence of an extraordinary tran-  
scendent degree of worthiness, preparation, &c. are  
professedly asserted by the Authors of the *Amulet* to,  
and *Brotherly friendly censure of my four Questions*; Dr.  
*Drake* in his *Anti-euzries*, boundary; Mr. *Collins* in  
his *Juridical Suspension*, and others.

3. Upon these precedent false Principles, and the  
extraordinary danger of unworthy receiving, the Popish

[i] *Boetellus*  
*Deves. Ecclesi*  
*Gal. 1. 3. Tit.*  
*1. c. 71, 73,*  
*73. 109, 107:*  
*Summa Ange-*  
*lica Eucharis-*  
*tia, 3 Richard.*  
*in 4 sentent.*  
*Distinct. 9.*

Priests and Prelates infer [1] *That they are bound to ad-*  
*mit none to the Lords Supper, but such whom they upon*  
*a precedent private examination and Confession of their sin*  
*to themselves; or such as they appoint shall absolve and deem*  
*worthy, and prepared to receive it. And their Councils*  
*Decree. "Nullus Parochus ad hujus Sacramenti*

*sumptionem quempiam admittat, cujus conscientia*  
*am non noverit, aut ipse, aut ab eo ei negotio prae-*  
*fectus. Nec quemquam Parochi seu Curati ad Com-*  
*munionem admittant, nisi quem prius sciverint con-*  
*fessum fuisse peccata, aut ipsis, aut eorum Vica-*  
*riis, seu Sacerdotibus depuratis.* And upon the

self-same grounds as the Church of *Savoy* in the be-  
ginning of Reformation, *admitted none to the Communi-*  
*on, unless they were first examined, heard, tried, and ab-*  
*solved of the Pastor and his fellow-Ministers; Comply-*  
*ing herein over-much with the Papists; So now*

[k] *Mr. Rutherford, [l] Dr. Drake, [m] Mr. Collins,*  
and other over-rigid Presbyterians assert; "They are  
bound in duty, conscience, prudence, first, to try,  
examine the knowledge, faith, graces, repentance,

[n] *lives and visible worthiness of all their Parishio-*  
*ners, before they come to the Lords Supper, to ad-*  
*mit none thereto, but such whom they and their*

Presbyteries upon trial shall deem worthy and prepa-  
red to receive it, and to seclude all others from it,  
concurring herein with these Popish Priests and Pre-  
lates.

4. That

\* *Harmony of*  
*Confessions,*  
*fol. 22. p. 396.*  
*397. 397.*

[k] *Divine*  
*Right of*  
*Church Go-*  
*vernment, p.*  
*253, 253, &c.*

[l] *Boundary*  
*of the holy*  
*Mount.*

[m] *Juridical*  
*suspension,*



4. "That there is [u] a lesser Excommunication, [u] See Gra-  
 "whereby the Prelates and other Officers of the *than Conf. 12*  
 "Church, are authorized, im-owed judicially, by *Q. 3. and 1b*  
 "way of Church Censure, to suspend, and keep back *Glosses on 12*  
 "scandalous, ignorant, unconfessed, obstinate Church- *Boetellus De-*  
 "members, who refuse to submit to the examination *cret. Eccles.*  
 "and orders of the Church, from the Sacrament of the *Gal. 1. 3. Tit.*  
 "Lords Supper only, without any actual sequestering *34. Summa*  
 "of them from any other public Ordinances, in which *Angelica, &*  
 "they may freely communicate with other Christians, *Rossia. Hosti-*  
 "distinct from that *Excommunicationis major, which to-*  
 "tally secludes Christians from entering into the Church, *eps, Th. Zo-*  
 "and all Christian fellowship and Communion in any *rula, Antonius*  
 "public Ordinance, and all private society with Chri- *corsetus, and*  
 "istians. Which lesser Excommunication, was first intro- *others. Tit.*  
 "duced by Popish Councils, Canonists, Casuists, only for *Excommuni-*  
 "lesser mortal sins, and conversing with persons lying under *catio.*  
 "the censure of the greater Excommunication; And is now [o] Divine  
 "most eagerly asserted by [o] Mr. Rutherford, [p] Mr. Riggs of  
 "Gillespy, [q] Dr. Drake, [r] Mr. Collins, [s] The Mi- *[o] Divines*  
 "nisters of Syon College, and others, as committed to Chur- *Mr. Riggs of*  
 "Officers and Presbyteries by the will and testament of Jesus *Gillespy, [q]*  
 "Christ; though no ways warranted, but contradicted by mine, *Dr. Drake, [r]*  
 "all the Scripture testimonies they produce to warrant it, *Mr. Collins, [s]*  
 "and by the practices of the Primitive Church, as I have [t] *The Mi-*  
 "proved at large in [t] former publications, The *nisters of Syon*  
 "only memorable particular example, recorded in [u] *College, and others,*  
 "ancient Ecclesiastical Histories, of a public excom- *as committed to Chur-*  
 "munication denounced by a Bishop for a scandalous *Officers and Presbyteries*  
 "crime (especially against his Sovereign) is that of St. *by the will and testament*  
 "Ambrose, Bishop of Milan, against the Emperor The- *of Jesus Christ;*  
 "odosius the first, thus recorded by [v] Theodoret, and *though no ways warranted,*  
 "others. The Inhabitants of Thessalonica, a rich, populous *but contradicted by mine,*  
 "city, were *all the Scripture testimonies*  
 "suspended, [w] *they produce to warrant it,*  
 "being, Zenarus, Orestius, Pappus, Maximus, Crispinus, the Cen- *and by the practices*  
 "turion of Macedonia, Dr. Biffon, the two *of the Primitive Church,*  
 "Or, *as I have [t] former publications,*  
 "City



City in Macedonia) in a popular tumult slew their Judges and all who took part with Theodosius in the Government: Wherewith he being highly incensed, so far exceeded the bounds of justice and reason in the punishment thereof, that he caused his Soldiers, without searching out the Malefactors, to slay promiscuously in a rage no less than 7000 of the Citizens; putting no difference betwixt the guilty and innocent. After this bloody execution, at the Emperours next coming to the Church of *Milaine* to pray, and do his devotions, as of custom he used, *Sr. Ambrose* stepping to the Church-door, as he was about to enter into the Church, with much boldnesse prohibiting him to enter, used this speech unto him. "Thou seemest, O Prince, not to understand what a monstrous slaughter of people is committed by thee, neither doth rage suffer thee to weigh with thy self what thou hast done; yet must thou know, that from dust we came, and to dust we shall. Let not therefore the brightnesse of thy Robes hide from thee the weaknesse of flesh that is under them. Thy Subjects are of the same metal that thou art, and serve the same Lord that thou dost. With what Eyes therefore wilt thou behold the house of this Common Lord, and with what feet wilt thou tread on his holy pavements? Wilt thou reach those hands, dropping yet with the blood of Innocents to receive the most sacred body of the Lord? Wilt thou put that precious blood of his to thy mouth, which in a rage hast spilt so much Christian blood?" Depart rather, and heape not one sin upon another. Neither refuse this Bond (of Excommunication) which the Lord of all doth raise in heaven. It is not much, and it will restore thee the health of thy Soul. All which the Emperour heeding with great patience, returned presently to his Palace, without entering the Church, obeying the excommunication, and there continued above 8 moneths space,

without coming any more into the Church, or putting on his Imperial Robes. After which, upon his earnest request and publike repentance for his crime, and his enacting this Law by St. Ambrose his advise, by way of penance (as some write) "That from thenceforth no man whom he or his Successors should condemn to dye should be executed within thirty dayes after the sentence of death denounced against him: he being absolved from his excommunication," came again into the Church, and there making his prayers, and performing his devotions, received the Sacrament of the Lords Supper. From which History it is apparent,

1. That Excommunicate persons in that age, were not suspended only from the Lords Supper, but secluded from entering into the Church it self, and from all publike [x] divine Ordinances used in it, as well as from the Lords Table, and from all Christian Communion. Hence [y] sundry Councils have, with [z] Gratian, and all the Popish Canonists resolve and decree. *Major Excommunicatio Separat ab ingressu Ecclesie, a Sacramento, et a Communionem fidelium. Excommunicatus non potest interesse Divinis Officiis, aut tunc aliis esse in Ecclesia; nec debet extra ita prope stare quod audiat.* And if any such excommunicate person come into the Church, he is presently to be thrust out of it, and the Priest must give over his duty of Masse, Prayers, Preaching, and all proceed thereon, till he depart the Church: Neither may any Christian wittingly eat, drink, converse, or trade with such a one, under pain of Excommunication. Yea our own Statute of 5 E. 6. ch. 4. against such a sinner and frike in the Church, Enacts That such an Offender shall be excommunicate, and be excluded from the fellowship and company of Christs Congregation: This Excommunication our Laws, [a] Lambard, & the writers of, which

[x] See Capit. Carol. Mag. l. c. 42. Tertullian de penitentia. Dr. Hammond of the power of the keys. ch. 4. Sect. 43. 44. &c. My vindication of 4. serious Questions, and Suspension suspended.

[y] Boetellus Decret. Eccles. Gall. l. 2. Tit. 14. c. 1, 2, 3. 36, 37, 38. 45. 48, 58, 64, 65, 71, 85, 92. 121, 126, 136. 138, 142, 145. [z] Caus. 11. Q. 3.

[a] Panormitan, Hostiensis, Angelus de Clavasio, Am. Corsetus, Lyndwood, Summa Rosella, Tho. 2. regula and others, Tit. Excommunicationis.

[b] See Firebrook, 1st, Title Excommunicationis.

Coats & Inst. l. 1. c. 12. l. 2. Inst. c. 23. p. 127. Bracton. l. 5. f. 426. 427. Fitz. 4. 6. c. 44. Capit. Carol. & Lambert. l. 1. c. 53. 28. 42. l. 2. c. 116. 361. 373.

like.

likewise disables men to serve in any Civil Courts of Justice, if pleaded in barr against them under Seal.

In brief: the 33. Article of the Church of England, ratified by the Statute of 13 Eliz. c. 13. and Subscriptions of all our Ministers, Defines Excommunication to be a cutting off from the Unity of the Church, and whole multitude of the faithfull, who ought to avoid an excommunicate person as an Heathen and a Publican, until he be openly reconciled by Penance, and received into the Church, by a Judge that hath Authority thereunto. And the Confessions of Bohemia, c. 8. 14. Of Helvetia, c. 16. Of the French Churches, c. 32. 33. Describe Excommunication to be, a removal of wicked, scandalous, obstinate Sinners from the Holy Fellowship of Believers, a throwing them out from the Church, and delivering them to Satan by Ecclesiastical punishment. And absolution of such upon repentance, to be, A calling them again into the Church, to the Communion of Saints and Sacraments. Therefore the New-found Suspension and Excommunication of scandalous persons only from the Sacrament of the Lords Supper, without seclusion from the Church and other Ordinances, now so much contested for, is but a meer Popish Innovation, not warranted by Scripture, Antiquity, our own Statutes, Articles, or other Protestant Churches Confessions.

2. That in that age all Church-members freely admitted to the publike prayers of the Church, and not thus actually excommunicated from all Ordinances and the Church it self, were freely admitted to the Lords Supper, and all excommunicated persons too, upon their absolution.

3. That the Lords Supper in that age was usually received by all Church-members, when ever they publickly assembled to pray or hear Gods word: and no other, no greater worthinesse, holinesse, qualification, preparation, or self-examination required for

Chri.

Christians free admission to the *Communion*, than to other publike duties, which it did then daily accompany.

This president of St. *Ambrose* his excommunicating this godly *Emperour Theodosius*, and keeping him above 8 Moneths ipace from the Church and all publike Ordinances; only for his over-rash execution of Justice upon his rebellious mutinous subjects, upon so great a provocation, notwithstanding his present humiliation and sorrow for it upon the first reprehension, and that without any precedent, private or publique admonition; as is no ways warranted by any precept or president in Gods word, nor parallel example in the Primitive Church, and censured by sober [c] Protestants, as over-harsh, indiscreet, rash, and too Popish; yea such, as might have then produced [d] a dangerous Schism in the Church, to the great prejudice of Religion, had not this godly Emperour been more humbly patient, prudent than St. *Ambrose*; So it hath in later ages been for [e] much abused, and insisted on by Antichristian Traiterous Popes, Popish Prelates, Jesuits, Priests, &c. 2. to justify their many illegal, unchristian, unrighteous Excommunications of Christian Emperors, Kings, Princes; their deposing them from their Empires, Crowns, Kingdoms, their absolving their subjects from their allegiance to them, and taking up arms against them, to the great disturbance of most Christian Empires, Realms, States, Churches. Therefore it can be no justification or proof at all for any of our Protestant Ministers wilfully to abstain from the celebration of the Lords Supper, and seclude, excommunicate all their Parishioners from it, not only 8, whole Moneths, but almost so many years together upon the forementioned Popish principles; or any other ground; especially not being all actually excommunicated or secluded from the Church and all other publike ordinances as he was, but freely admitted by them to the Church, and all other publike Ordinances

[c] See the Centuries of Magd. Cent. 3. Dr. Bilsons True Difference, part 3. p. 376, &c.

[d] See Aug. contr. Petil. l. 3.

[e] 2.

[e] A Defence of English Catholics, c. 9. J. E. his Treatise of the Rights & Jurisdiction

of the Prelate and Prince. Baronius Annals.

Tom. 3. 4. See

Bilsons True

Difference be-

tween Christian

Subjection and

unchristian Re-

bellion part 3.

p. 369. to 379.



ces but the holy Communion, which he was not. The  
 sad effects whereof, instead of making their people  
 more worthy, more prepared to receive this Sacra-

[f] suspension ment, and more regardfull of it, I have [f] elsewhere  
 suspended, p. 29 touched and shall more largely insitt on in its due place.  
 26. 36.

[g] Concilium g] two Po-ish French Councils heretofore have noted,  
 apud Langes, ouching the debarring particular persons only from  
 & Synodus A- the Lords Supper for a years space or two, by vertue of  
 degavenst, An. actual Excommunications judicially denounced against  
 1281. apud them, and the dangerous effects it hath produced, in-  
 Bochellum De- stead of working any reformation in them or others.  
 c. et. Eccl. Gall. Quia nonnulli Excommunicationum Sententias, et  
 l. 2 Tit. 14. de quod detestabilis est, Dominici corporis Sacramen-  
 Excommunicat- tum contemnentibus autem temporibus in Senten-  
 tione, cap. 90. tiis morantur De participatione Dominici corporis  
 91. p. 294, 295. non curantes, &c. Quoniam multos reperimus inaurato

animo claves juncta matris Ecclesia vilipendentes excom-  
 municationis sententiam diuissime sustinere. Corpus Chri-  
 sti in Ecclesia in Biennio vel Triennio non suscipere,  
 vel etiam non conficere. Precipimus omnibus et singulis Re-  
 ctoribus, &c. ut in talibus salubre Consilium apponatur. If  
 these their jadicial excommunications of particular  
 persons, instead of reforming their lives, made many

\* Cum timerent of them only to condemn the censures of the Church, and  
 ne Principatum the very Sacrament of the Lords body, which is more dete-  
 amitterent; stable; and not to care to receive it in two or three years  
 cum Legum La- space; which they reputed a horrid mischief fit to be  
 tores, ut majores, esse vide- redressed by wholesom Counsel: Then certainly our  
 res, esse vide- Ministers Antichristian, and scree, wilfull keeping  
 ventur, multa back, excommunicating of whole Churches, Parishes,  
 innovabant; Cities, from the Sacrament two or three years space  
 que res ad tan- together, or more, without any actual excommunica-  
 tam pervenit tion legally denounced against them for any scandalous  
 nequitiam, ut procepta sua cu- sins, must needs be a more detestable Crime, and make  
 sodirent magis quam mandata the generality of the people not only to neglect, con-  
 Dei, Chrysost. in temn their Authority, Ministry, Church-censures, but  
 Mat. Hom. 52,

even



even the Sacrament of the Lords Supper is self, yea totally to withdraw themselves from it, and all other publick Ordinances, yea from our Churches too, as many thousands of them have done of late years, since debarred from this Sacrament, under pretext of making them more fit and worthy to receive it ere admitted to it. It is an antient proverbial experimental truth in most other things and Christian duties, and so in this;

*Qui non est hodie, Cras minus aptus erit.*

Those Parishioners whom our Ministers deemed unfit, unworthy to receive this Sacrament the first year they withheld it from them; they find more prophane, unfit, neglectfull to receive it the next year, yea much more the third and fourth year, than the second; Upon which account they have wholly cast this Sacrament aside for sundry years; and must do so till Doomsday, against Christs own command, their Ministerial office, and the Primitive Churches, Fathers practice in frequent administering the Communion to all their people. Let them therefore henceforth learn this politick, safe Lesson, even from their Popish Tutors, [b] Rich. de Media Villa, in 4. Sent. Dist. 9. who debating these Questions, [b] Utrum Presbyter *peccet mortaliter dando Eucharistiam ei quem scit in peccato mortali constitutum?* And, *Nunquid esset minus malum dare tali Hostiam non consecratam, vel non consecratam, quam Eucharistiam tali dare?* Resolve negatively, with some distinctions, as to the first; and to the last without any distinction, thus. [i] Resp: Quod ponit: Summa Angel. Eucharistia, 3. s. q. 21. c. de Homine de Co- *Idco dicitur: prorsus quidem falsa remedia sunt abjicienda, que veris et manifestis periculis sunt graviora:* as this space hath experimentally proved; occasioning many Jewels Defence more grievous sins, mischiefs, than it hath prevented: being a remedy for worse, and more dangerous than the diseases it should cure. (1) De unitate Ecclesie, c. 10. Wherefore since (i) St. Aug.

resolves; *Ne Catholicis quidem Episcopis consensendum est, si ubi forte falluntur, et contra canonicas Scripturas aliquid sentiant*: And (2) Pope Pius the 2d. concludes;

(2) *Ad Rectior. Resistendum est quibuscunque in faciem, sive Paulus, sive P. trus sit, qui ad Veritatem non ambulat Evangelii*: with whom (3) Bishop Jewel concurr. I hope none of our Ministers guilty of this Crime, can or will be offended

(3) *Defence of the Apology, part 5. c. 12. duvis. 2. p. 502.*

with me for his my plain dealing with them. And I shall intreat all such indiscreet over-rigid Ministers seriously to consider, the Popish Principles forementioned wheron this their false remedy is founded; with the bitter fruits it hath produced: And seeing it is an unquestionable sin in themselves not to administer or take; and in their people, not to receive the Sacraments many months, nay years together, (as well as not to pray, preach, read, hear, sing Psalms, and praise God for his mercies, or neglect baptism :) let them now at last repent, reform without delay, and no longer excuse;

[k] *As Mr. Drake, M. Col- lings, & others do in printed Books.*

[l] *Ad Romanos, c. 2.*

[m] *Defence of the Apology, p. 347.*

[n] *Rom. 3. 8.*

(4) See *Sex- tus Aurelius & Dion in his Life*; Bishop Jewel's Sermons, p. 183.

much [k] lesse defend this Sacrilegious unchristian sin, since [l] *Primasius*, and [m] Bishop Jewel resolve; *Nemo periculosus peccat, quam qui peccata defendit*: And St. (n). Paul himself determines, that **there damnation is just, who do evil** (yea so great an evil as this, to rob whole parishes of the Lords own Supper, Table, Cup, Body, Bloud for divers years): *that good may come of it*: much more if they persevere impenitently therein, after all admonitions to the contrary. The (4) Emperor *Domitian* intending a Reformation of the Empire, which afore his time, *Tiberius, Caligula, Nero*, and other wicked Emperors had spoiled and defaced, asked *Apollonius Tyanenus*, a Philosopher, *What order were best to be taken therein*? Who made him answer, Sir, You must do as the Musician had his Scholars do. How is that? said *Domitian*: Sir, quoth *Apollonius*, There was a cunning Musician, that set his Scholars to an ignorant and homely Minstrel to learn Musick of him; but before he sent them out, he

gave them this Lesson; *Whatsoever ye see your Master do, see that ye abide in it; he is Master of us, and his Lessons and manner of teaching teach us; therefore see ye do the contrary.* Even to may I say; *Whatsoever we see that they have done, who were our late Masters before us, that have almost destroyed our Churches and Realms too, by their unskilfulness, erroneous Doctrines; Illegal Practices, Innovations, Oppressions, Schisms, persecutions of all Religions, &c.* Let us now do the quite contrary, to repair, restore them to unity, tranquillity, prosperity, safety. More particularly, let all our Ministers combine together, henceforth duly and frequently to administer the holy Communion to their people (being the chief means, bond of Christian love and unity: yea *Signum demonstrationis unitatis Ecclesie cui homines aggregantur per ipsam;* as the

(5) School-men, Canonists, our own Articles, with foreign Protestant Churches resolve; (6) a chief means of bringing, continuing, encreasing, confirming grace and holiness of life and likewise diligently to exhort, excite, persuade, compell their people to repair frequently, constantly with due preparation, and self-examination to this heavenly banquet; yea in no wise to neglect it when administered; and that in obedience to [o] Christ's command, and upon this consideration of the [p] Council of Bourdeaux, Ann. 1582. *Quemadmodum corporibus Sic & animis, sua sunt alimenta tribuenda; ne si multo tempore jejuni, languidique permanerimus, in laboriosa via humana peregrinatione, et zoe deficiamus: Necque pane viva qua de celo descendit, nimirum sanctissima Eucharistia, quod in Eucharistia continetur: Parochi, populus sibi commissus, pascore satagunt; et assiduis cohortationibus ad hunc calicem cibum invitamus, &c.* And if this will not prevail, let at least the consideration of this notable Canon of the Popish Council of Rheims itself, Anno 1583, induce them thereto. *Si q. Cuncti qui habent Christi sacramenta Eucharistia, ipsam sibi*

[5] Summa Angelica Tit. Eucharistia, I. Articles of

England, Art. 28. Harmony of Confessions, Sect. 24.

[6] See my Supplement Justification of Indication of

[o] Luke 22. 13. &c. Act. 2. 42. Cor. 11. 23. &c. [p] Apud Lau. Roebellum, Decret. Eccles. Gall. 1. 3. Tit. 1. c. 101. p. 376.

[9] Roebellus Decreta Eccles. Gall. 1. 3. Tit. 1. c. 103.

Nota.

gustius, nihilque ad sanctè et inculpate vivendum efficacius: ejusdem frequentissima participatione, volumus tantam esse Christianorum hujus temporis incuriam, ut semel tantum in anno sumant tam salutaris Sacramenti subiecta. Quare Paroci et qui ad arri-  
*et ubi praedicationem asciscuntur deinceps.* De frequentis  
 Communionis antiquo usu, ejusdemq; miris fructibus  
 et utilitate differant, et fidelibus persuadere nitamur.

Nota.

(1) rav mark it nullum esse modum aptiozem et com-  
 pendiosozem, quo sopitis et extinctis Heresibus, Ec-  
 clesie Apostolicae facies nostro seculo redeat. Nos quo-  
 que fideles omnes hortamur, et per viscera misericordie  
 Dei nostri obsecramus. ut quam sapissime, saltem vero  
 Diebus solennibus communicent, et quotiescunque  
 postulaverit ingruens necessitas, quæ vitam humanam  
 in discrimen et periculum adducat.

\* Psal. 109 7. And seeing there is in \* Prayer, hearing, and all o-  
 P. 90, 21. 9. 15a. ther sacred Duties as well as this, a like double dan-  
 1. 13, 14, 15. 6. ger; the one in neglecting, contemning them, which is  
 66. 3. 4. 1 Cor. the \* greater; the other in the unworthy performing of  
 2. 15, 16. them, which is the lesser sin; let our Ministers in this  
 \* Mat. 10. 14. case presse both of them together on their people, and  
 15. Luke 10. not the lesser danger only of unworthy receiving; with-  
 13, 14, 15, 16. out the greater peril of contemning or neglecting to re-  
 1. Thessal. ceive the Sacrament, when publicly administered; ac-  
 4. 8. Heb. 10. cording to the Decree of the (r). Council of Cavillon  
 28, 29. under Charles the Great, An. 800. In percipiendis Cor-  
 [r.] Rochellus poris & Sanguinis Domini magna discretio adhibenda est.  
 10. c. 20. p. 360. Cavendum est enim ne si nimium in longum differatur,  
 ad perniciem Antike pertineat; dicens Domino; Ni-  
 si manducaveritis carnem filii hominis et biberitis ejus  
 Sanguinem, non habebitis vitam in vobis. Si verò in-  
 discretè accipiantur, timendum est illud, quod ait Apo-  
 stolus: Qui manducat et bibit, et indigne, iudicium sibi  
 manducat et bibit. Inquit, inisdem verbis Apostoli docu-  
 mentum, probare se debet homo, et sic de pane illo  
 manducare, et de calice bibere. And according to  
 that

that Epistle of (f) Theodulphus Aurelianensis Episcopus, [f] Bozellus  
 Anno 835. ad Pastres et Compresbyteros suas Aurelianen. Decret. Eccles.  
 sis Parochia Sacerdotes: who thus advised them. Ad. Gall. l. 3. Tit. 1.  
 monendus est populus ut ad Sacrosanctum Sacramentum c. 23, 24. p. 360.  
 Corporis et Sanguinis Domini nequaquam indifferenter ac-  
 cedat, **Nec ab hoc nimium abtineat**: sed cum omni  
 diligentia eligat tempus, quando aliquandiu ab opere con-  
 jugali abstineat, et vitis se purget, vitibus exornet, eleemo-  
 syinis et orationibus insistat; et sic ad tantum Sacramen-  
 tum accedat. Quia sicut periculosum est, impurum quem-  
 que ad tantum Sacramentum accedere. Ita etiam peri-  
 culosum est ab hoc prolixo tempore abstinere: salva  
 ratione illorum, qui excommunicati, non quando eis libet,  
 sed certis temporibus communicant, et religiosis quibuscum-  
 que Sanctis viventibus, Qui pene omni die id faciunt.  
 Singulis diebus Dominicis in Quadragesima, præter hos  
 qui excommunicati sunt, Sacramenta Corporis et Sanguinis  
 Christi sumenda sunt, et in Cena Domini, et in Para-  
 scove, in vigilia Pasche, & in die Resurrectionis Domini po-  
 nitus ab omnibus communicandum, et ipsi dies Pascha-  
 lis hebdomada omnes aequali religione colendi sunt. The  
 like advise of pressing the people to the frequent re-  
 ceiving of the Lords Supper, yet with due preparati-  
 on, and admonishing them withall of the danger of  
 neglecting the Sacrament, as well as of the unworthy  
 receiving it, is given by the Synod of Lingen Anno  
 1404. and the Council of (r) Burdeaux Anno 1582. [r] Bozellus  
 (As also by the Church of England in her Liturgie con- ibid. v. 72, 73.  
 firmed by Parliament.) And this Synod of Lingen  
 withall resolves, That if any person for any great Of-  
 fence or enormous sin be adjudged but not declared and pub-  
 lished Excommunicate, if he come publicly to receive the  
 Sacrament, his Parish Priest may then thus admonish  
 him in secret: Amicos, tu scis quod fecisti tal: quid, pro-  
 pter quod tu es excommunicatus; caveas quid tu via face-  
 re. Tu enim si accipis corpus Christi, sumas in tuam  
 damnationem: Persuadeat sibi quod desistat a percipi-  
 tione Sacra-



*Sacramenti: Quod si ille non vult desistere, tunc Sacerdos sibi minifret; quia in publicis negotiis Sacerdos non debet illam excludere; sed in privatis non debet sic participare.* Which I wish our Non communicating Ministers to consider. The reason is, because he is still a Church-member, till actually denounced excommunicated; and so not to be actually Tecluded from any publick Ordinance, to which he hath a just right, as a Church-member; even as every Member of a Kingdom or State, though guilty of any Capital crimes deserving death, out-lawry, disfranchisement, or banishment, enjoys the benefit of all the Laws, Liberties, Privileges of the Kingdom, State, whereof he is a Member, and cannot be justly debarred of them, till actually and judicially outlawed, disfranchised, exiled, or condemned to death for his Offences, by the lawfull Magistrate. I have lately [u] published in print, what *Legal Writts, Remedies, all injured Parishioners illegally debarred whole years together from this Sacrament, by a warshon Parson, and usurpation over them, may have, to compell their refractory Ministers to administer the Lords Supper to them at accustomed seasons, according to our Laws, and the Articles, Rubricks of our Liturgie, confirmed by Parliaments; To which I shall only addes, That I am clear of Opinion, that Parishioners in such cases, may sue out a special writ upon the Statutes of 1 E. 6. c. 1, & 2 Eliz. c. 2. De Sacramento Eucharistie Parochianis deliberando; Or, De Parochianis ad Eucharistie Sacramentum admiuendis; By the self same Justice, Law, Reason, Equity, as the [w] Register, and our printed Law-books resolve; they may sue forth a Writ De Copia Libelli deliberanda, to the Bishop, Official, or Dean of the Archies, upon the Statute of 2 H. 5. c. 3. Commanding them to deliver to the parties prosecuted a Copy of the Libell without difficulty, where grantable by Law, when they refuse to do so, contrary to this Statute, On a Writ [x] De admittendo idem-*

[u] A Legal  
Resolution of  
two Important  
Quæres.

[x] Register  
Part 2. f. 58.  
4 E. 4. 37. Pro-  
hibition 8. Fitz.  
Nat. Brev. f.  
43. E.

[y] See Regi-  
ster part 2. f.  
30, 31, 32, 33.  
66. Fitz. Nat.  
Brevium. f. 163.  
164, 228, 229.

am personam ad Ecclesiam; Or, De Causione admissenda: Or, Quare Impedit presentare: Or, Quare non admisit, to Bishops and other Ecclesiastical persons, where and when they refuse to admit their Clerks to those Benefices to which they present them; or to absolve them upon caution tendered to them, contrary to Law and their duties. Or Writs [c.] De Clamea admittenda in Itinere; Or, De At. ornato admittendo et recipiendo; to Justices in Eyre, Sheriffs, and other Courts, when they refuse to admit their Claims, or Attornies, contrary to Justice, Law, and the Statute of Merton, c. 10. The very Common Law of England gives every Landlord these several Writs, [a] De Consuetudinibus et Servitiis; De Secta ad Curiam; De Secta ad Molendinum, to compell their Tenants, to perform the accustomed Services, Sutes, and Duties which they owe unto them by their Tenures, though they concern only their Temporal Estates: And will it not by like Writs, Justice, Reason then, constrain our refractory Parsons, Vicars, Ministers to perform the accustomed Spiritual Duties, Services, and administer the Holy Communion to their Parishioners, at usual seasons, (as themselves and their Predecessors have constantly done heretofore time out of mind, and they are still obliged to do) which concern the very spiritual comfort and salvation of their Souls, and ought not to be denied or deferred to them any longer? Our Common Laws, Lawbooks, Statutes have provided these several special Writs, for the inviolable preservations of the Liberties, Privileges, Rights, preventing, redressing the injuries, and recovering the Tithes, Dues of Clergy-men, that they may the more freely, chearfully discharge their Ministerial Duties, and diligently administer the Sacraments to their people. [b] De Clerico infra Sacros Ordines constituto non eligendo in Officiis Ballivi, Bedelli, &c. De Viris religiosis, quod non veniant ad visum Franciplegii. Quid Clerici non pascantur in Assis. De Clerico per Statutum Mercatorum.

[c] Register  
pars 2. f. 19. 27.  
28. 164. 172.  
198. Flux. Nat.  
Brev. f. 146,  
157. Cooks 2  
Inst. f. 99. 100.  
[a] Register  
pars 1. f. 159.  
153. 173. 174.  
Flux. and old  
Natura Brevi-  
um.

Qui tarde  
de dicit, et diem  
de die extra-  
bens profuit,  
non ex animo  
facit. Seneca de  
Beneficiis, p. 10.

[b] Register,  
pars 1. f. 146,  
147, 148, 151,  
175. 179, 180  
184, 187, 163,  
281. Flux.

old Natura  
Brevium.

*rium non capiendo. De Clerico capto per Statum Alter-  
catorium deliberando. De Clerico convicto deliberando  
Ordinario. Quod persona Ecclesiastica quiesci sint de Theo-  
lonio. Quod Ecclesiastica persona non amercion ut se-  
cundum Beneficium. De Decimis solvendis Parsonis et  
Vicariis Ecclesiarum pro possessionibus alienigenarum.*

All which we find in the Register, and our Printed Law-  
Books; Besides sundry Writs in Par. 10. H. 3. dorf.

9. Claus. 12. H. 3. pars 1. dorf. 7. 3. Pat. 20. H. 3.  
m. 24. Claus. 20. H. 3. m. 3. and 19. 10. 15. Claus. 32.

[c] Pat. 4 H. 3. H. 3. dorf. 15. and [c] other Records, for the due payment  
pars 1. m. 1. of Tithes out of the Kings own Demesne Lands, Mills,  
Claus. 4 H. 3. m. 16. Parks, Forests, to those Ministers, Bishops, Abbots to  
4. & dorf. 16. whom they were due, or formerly granted. Claus. 18 H.  
Claus. 5 H. 3. m. 5. A Writ to exempt Clergy-men from paying Toll  
m. 14. & 6. Cart 3. m. 5. and Customs for goods bought of, sold by them for the  
6 Johan. Reg. sustenance of themselves and their Families. And Claus.  
m. 12. 39 E. 3. m. 8. A special Writ, *Quod viri Ecclesiastici*

*non contribuant pro clausura Villæ de Coventry*, there be-  
ing a Commission issued to assess the Inhabitants to  
wall this City, towards which they would Tax the  
Clergy. Therefore by the self-same Justice, Reason,  
Equitie, our Common Laws will provide special  
Writs, and Remedies for the people, to enforce their  
Parochial Ministers, Vicars, by power of our Tempo-  
ral Courts of Justice, to administer the Sacraments  
duly to them, according to their bounden duties, and  
render them this their Spiritual food at the Lords Ta-  
ble; especially seeing they have now no legal remedy  
to enforce them to it, and punish them for neglect  
thereof in our exploded Ecclesiastical Courts, as they  
might do heretofore.

Trip. 17 Jacobi B. R. The Parishioners of Sutton  
Valence in the County of Suffex, according to their  
Customs chose two Churchwardens; the Bishops  
Official at the visitation refused one of them, and  
swore another Churchwarden in his place, which had  
been

been Churchwarden before 5 years together, and was very contentious, and a maintainer of Sutes before the Official. After much debate a Writ was awarded out of the Kings Bench by the judgement of the Court to the Official, to admit and swear the Churchwarden the Parishioners had elected, according to the President of 26 E. 3. where the Bish. of Exeter was commanded to confirm the Children, and send Crism to the Parishioners of St. Burian in Cornwall, which he denied them: And Fitzh: Nat. Brev. f. 200. where a Mandatory Writ issued to the Mayor of Oxford to enroll a demise; and to the Ordinary to prove a Will, and to the Lord to hold a Court: as they are obliged to do by Law and Right. Mich. 22. Jacobi B. R. Mr. Noy moved the Court for a Mandatory Writ to the Ordinary, for the Parishioners of St. Thomas in London, to admit two Churchwardens which they had elected according to their ancient custom; against which the Parson objected the Canon, that he was to elect one of them: which upon consideration of the precedent cases was granted. The like Writ to admit Churchwardens chosen according to customs, was granted to the Parishioners of St. Magnus in London, Tr. 7 Caroli B. R. And to the Parishioners of St. Ethelboroughs London, Tr. 15 Caroli B. R. wherein the custom of electing Churchwardens by the Parishioners was adjudged a Good Custom in Law, which the Canons made in Convocation, Anno Dom. 1603. Canon 89. could not impeach or deprive them of being a temporal right and inheritance settled in them. The like President was in Plac. 4 Caroli B. R. Nov. 4. 20. & Tr. 7 Caroli, for. 1391. Mr. Noy in the case of St. Thomas Parish, cited such a Writ to the Convocation House 21 E. 3. reciting, that they affirmed our Lawyers held a damnable opinion, because they would by such Decretals admittenda, compell Bishops and Ordinaries to grant absolutions to Excommunicate persons without trial, upon sufficient Cause tendered, which sufficiency was ignorable, and so barred at

the Common Law. Judge *Whitlocke* M. 22. *Jacobi* B.R. and *Pasc.* 2. *Car. B. Regis*, cited one *Middlecoates* case adjudged in the *Kings Bench* to this effect. A Constable was elected and sworn in a Court Leet; the Justices of Peace at the Sessions refused him, and elected and swore another. Whereupon the Lord of the Leet sued out a Writ of Restitution to the Justices of Peace, to allow of and restore the Constable chosen in the Leet, being the Lords inheritance: So if a Town-Clerk, Alderman, Burgess, Recorder, or Mayor of a Town, be unjustly kept out, or removed from his place, or disfranchised; A Writ of Restitution will be, and ought by law to be granted out of the Kings Bench, to restore them to the possession of their places, as tis resolved in Sir *James Baggs* case, Trin. 13 *Jacobi*. *Cooks* 11 Report, f. 93. &c. in *Andlyes* Case, *Pas.* 2. *Caroli*, B.R. in *Bostons* case; the case of an Alderman of *Covenry*; Mr. *Mauvintons* case, Recorder of *Launceston* in *Cornwell*, and sundry others in King *Charles* his reign. Therefore by like Law, Justice, Reason, a like writ of Restitution will lye for all those Parishioners, to restore them to the frequent use and actual enjoyment of the Lords Supper, who have been injuriously, unchristianly, and sacrilegiously (without any Legal sentence of Excommunication for any Legal cause) kept from it, by their imperious Ministers, against the Lawes of God and the Realm: It being resolved in *Bagges* case, That the Court of Kings Bench hath authoritie, not only to correct judicial Errors in proceedings, but other Errors and misdemeanors extrajudicial, tending to the breach of the Peace, or Oppression of the Subjects, or to the raising of Faction, Controversie, Debate, or to any manner of Misgovernment; so that no wrong or injury whether publique or private, may be done; but that it shall be there Reformed, or punished by due course of Law.

<sup>a</sup> *Cooks* 11 Rep. f. 98. a.

[d] Part 2, f. 90. b.

I find in the [d] Register of Writs, a recital in a *Consul-*



Consultation; that the Archdeacon of Norwich anciently in his Spiritual Court, sued a Parishioner, *ex Officio*, for subtraſting his accuſtomed Oblations at Eaſter, Chriſts Nativity, and All Saints, &c. *Et viaticum quod a ſingulis Catholicis ſemel in Anno recipi debet, caſſante legitimo impedimento, per multos annos recipere recuſabit, in pernicioſum exemplum altorum.* Who procuring a Prohibition to ſtay this ſue, and prevent the corporal puniſhment to be inflicted on him for theſe Offences, pro ſalute anime: Thereupon the King granted a ſpecial conſultation to the Archdeacon, to proceed in this cauſe, notwithstanding the Prohibition; to puniſh this Notorious delinquent, who refuſed to pay his oblations, and to receive the Lords Supper for many years, (which ought to be received by all Chriſtians once a year at leaſt) to the pernicious example of others: Therefore by like Juſtice (now theſe Eccleſiaſtical Courts are ſuppreſſed) ought ſpecial Writs to be iſſued out of our Temporal Courts, to correct, puniſh all ſuch Miniſters, who (to the pernicious example of others, the ſcandal of our Church, Religion, and prejudice of their peoples ſouls) for ſundry Months and years together, have peremptorily refuſed to adminiſter the Lords Supper to their Pariſhioners, though importuned by them to do it; and likewiſe to puniſh all ſuch Pariſhioners, who have obſtinately, Schiſmatically or prophanely refuſed, or neglected to receive it, in ſuch places where it hath been duly adminiſtred; And that [e] by the very Statutes of 1 Ed. 6. c. 1. 1 Eliz. c. 2. 13 Eliz. c. 12. 3 Jac. ch. 3, 4, 5. Which I truſt will henceforth be put in vigorous execution, againſt all ſuch obſtinate offenders, who ſhall perſevere in the Sacrilegious Non-adminiſtration, or impious Non-reception of the holy Communion, after theſe my weak, and other pious Mens endeavours to convince them of, and reclame them from theſe their Unchriſtian

See The Caſe  
1603, Can. 21.  
112.

[e] See Lamberts Juſtice of Peace, p. 616.  
The Compleat Juſtice, p. 206.

[f] Gratian, *Prædicator*: I shall conclude with that of [f] S. Hilary;  
de Consecratio- Si non sunt tanta peccata ut Excommunicetur quis, non se  
ne Distinct. 2. debet à medicina corporis et sanguinis Domini separare.

[g] Fredericus and with [g] Capitularia Caroli et Ludovici Impera-  
Lindebrogus, r. r. lib. 7. c. 371. Placuit, ut clerici qui hæc  
Antiq. Antiqui (nisi à suo fuerint Excommunicati Sacerdo-  
te) communicent. Si quis hæc facere voluerit,  
tamdiu à Communionis et Christianorum con-  
sortio habeatur alienus, quamdiu per satisfactionem Ec-  
clesiæ à proprio mereatur per manus impositionem re-  
conciliari Episcopo, & sanctæ vestimenti Communioni:  
And that of the whole [h] Council of Agathen,  
about 441. years after Christ: *Seculares qui in Na-  
tali Domini, Pasca, Pentecoste non communicave-  
runt* (and by consequence, *Clerici qui tunc Euchari-  
stiam Secularibus non administraverint. Catholici  
non credantur, nec inter Catholicos habeantur*;  
but ought to be reputed as meer Heathens, Publi-  
cans, Excommunicate persons, unworthy the name of  
Christs Ministers or Christians,

[h] Summa con-  
cil. Com. 1. p.  
712. Gratian  
de Consecrat.  
Distinct. 2. Jus  
Carnotensis,  
Decret. pars 2.  
c. 33.

Swainswicke,  
July 25.  
1656.

WILL. PRYNNE.



**FINIS.**



### ERRATA.

IN the Title page line 16. *regal*, read *real*. p. 1. l. 5. r. *Re-*  
*formers*. p. 21. l. 33. or, r. *of*. p. 23. l. 3. *Romanum*. p. 25.  
l. 31. two, r. *ten*. p. 39. l. 11. *form*, r. *from*. p. 43. l. 4. r. 12.  
p. 47. l. 3. *figing*, r. *fingering*. l. 32. *satians*.

Margin. p. 21. l. 8. *injured*, r. *maried*. p. 35. l. 17. *Inde-*  
*pendency*. p. 39. l. 39. *Opmerus*.

